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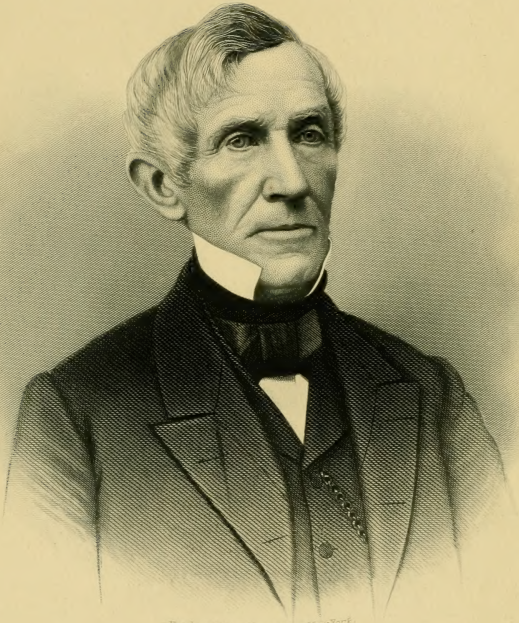

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THE CENTENNIAL MEMORIAL

OF THE

PRESBYTERY OF CARLISLE.

A SERIES OF PAPERS, HISTORICAL AND BIOGRAPHICAL, RELATING
TO THE ORIGIN AND GROWTH OF PRESBYTERIANISM
IN THE CENTRAL AND EASTERN PART OF
SOUTHERN PENNSYLVANIA.

IN TWO VOLUMES.

VOL. II.—BIOGRAPHICAL.

George Norcross

" *Write this for a memorial in a book.*"—Ex. 17 : 14.

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SKETCHES

OF THE

MORE PROMINENT DECEASED MINISTERS

OF THE

PRESBYTERIES OF DONEGAL, CARLISLE AND HARRISBURG.

BY REV. EBENEZER ERSKINE, D. D.

"Your fathers where are they?"—Zech. I. 5.

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PREFATORY REMARKS.

IN the preparation of these Biographical Sketches, the following Histories, Annals, Manuals, Sketches, Biographical and Historical Discourses, Histories of Churches, Genealogies and other publications, have been consulted and free use made of what had a bearing on the lives and labors of those here sketched.

Acknowledgment of such indebtedness was generally made as I proceeded. It is impossible now at the end to recall all such references and indebtedness, and hence this general acknowledgment: History of Presbyterian Church in America, Webster; Constitutional History of Presbyterian Church, Charles Hodge; Sprague's Annals, Vols. III and IV; History of Presbyterian Church, Gillett; Minutes of General Assembly, 1789–1835; Records of Presbyterian Church; Records of Presbyteries of Donegal and Carlisle; History of Presbyterian Church in Ireland, Alexander; History of Presbyterian Church in Ireland, Reid; History of Church of Scotland, Hetherington; The Church of Scotland, Moffat; Scotch and Irish Seeds in Amercan Soil, Craighead; Log College, A. Alexander; Presbyterianism in New England, Blaikie; Presbyterian Encyclopedia, Nevin; Men of Mark, Nevin; Churches of the Valley, Nevin; Pennsylvania Genealogies, Egle; American Presbyterianism, Briggs; Manual of the Reformed Church in America, E. T. Corwin; Manual of the United Presbyterian Church in America, James B. Scouller; Memorial of Presbyterian Reunion, 1870; Centenary Memorial of Presbyterianism in Western

Pennsylvania; Presbyterian Historical Almanac, Wilson; Tribute to the Irish and Scotch Settlers of Pennsylvania, Chambers; Historical Sketch of Synod of Philadelphia, and Biographical Sketches, Robert M. Patterson and Robert Davidson; History of Donegal and Carlisle Presbyteries, C. P. Wing; History of First Presbyterian Church of Carlisle, Pa., C. P. Wing; Necrological Reports of Princeton Theological Seminary; Life of Nisbet, Samuel Miller; Memoirs of John M. Mason, Van Vechtan; Life of Rogers, Samuel Miller; One Hundred Years Ago, George Duffield; Lower Brandy Wine and its Pastors, Rev. G. E. Jones; Upper West Conococheague, Creigh; Derry Memorial Church, Egle; York Presbyterian Church, Niles; Middle Spring Presbyterian Church, S. S. Wylie; Life and Character of Francis Herron, W. M. Paxton; Silver Spring Presbyterian Church, Rev. T. J. Ferguson; In Memoriam, Rev. George Duffield, D. D.; In Memoriam, Rev. David Elliott, D. D.; In Memoriam, Wm. R. DeWitt, D. D.; In Memoriam, Rev. Thomas Creigh, D. D.

E. E.

SKETCHES OF THE MORE PROMINENT DECEASED MINISTERS OF THE PRESBYTERY OF CARLISLE.

By Rev. Ebenezer Erskine, D. D.

Introductory.

THE origin and history of the Presbytery of Carlisle having been traced, it has been devolved upon me to give some account of its ministers. Much may be learned in relation to the original constitution, doctrines, order and life of the Presbyterian Church in this country by a careful study of the principles, characters and lives of its earliest ministers. This requires an examination into their origin and the influences under which their ministerial characters and lives were molded, and in relation to their views as to doctrine, church order and mode of worship. Whatever difficulty may be experienced elsewhere in obtaining satisfactory information on these points, none need be felt here, for all the early ministers of this Presbytery were either from the Presbyterian Church of Ireland or directly from the church of Scotland, with but one exception, and they all, without any exception, adopted the Westminster Confession of Faith and the Larger and Shorter Catechisms as the confession of their faith, and approved the Presbyterian Form of Government and Directory of Worship as most conformed to the word of God. All the early streams which flowed into the ministry and membership of the churches of this Presbytery were from one or other of these two sources and were of the thorough Presbyterian type. When the way was opened for emigration to the new world, the Presbyterians of Ulster, not being allied to Ireland by any long standing traditions or sacred memories, and being subject to many and various grievances, and being deterred from settling in the Province of Virginia on the one hand, or New York on the other, by the intolerence of their laws against all but the ministers of the Established Church of England, they were attracted in large numbers to the free province of Pennsylvania. Coming as they did in large numbers from 1700 to 1750, in many instances their ministers accompanied them and their licentiates followed after them.

They landed in great numbers at Wilmington, Delaware, and hence the ministers usually united in the first place with the Presbytery of New Castle. The people being generally agriculturists from the forfeited lands of the Earls of Tyrone and Tyrconnel, in the North of Ireland, settled first on the lands along the streams of water or in the vicinity of the larger springs, as on White Clay creek, Delaware, at the Forks of the Brandywine, and on Octorara creek, in Chester county, on the Neshaminy, in Bucks county, and in Pequea and Donegal townships in Lancaster county, and in Paxton and Derry townships, and along Spring and Fishing creeks and other streams and springs of water, in what is now Dauphin county.

From thence the stream of emigration flowed across the Susquehanna, the long crooked river, up the Kittochtinny valley, the valley of the endless mountains, and settled along the Conodoguinet, the Conococheague and the great springs with which the valley abounds, and flowed on to the Potomac river, and on down the valley of Virginia, to the Carolinas and Georgia. Here is where many of the earliest churches and ministers are found.

Coming as these early ministers did from Ireland and Scotland, they were educated men, with thorough collegiate and theological training for the ministry. As a consequence the principles of these earliest ministers were well defined and settled.

Their character and piety, based as they were on the doctrines and duties set forth in their standards, as drawn directly from the word of God, were decided, vigorous and Scriptural. That the character and piety of these early ministers were stern and uncompromising is not only admitted but is easily accounted for by the long and bitter conflicts which they were forced to maintain against the alternate usurpations and persecutions of Papacy and Prelacy, for the maintenance of the distinctive principles of their Presbyterian faith and order.

Coming as they did out of those fierce and protracted persecutions which they and their fathers had endured in Ireland and Scotland, they came with their Bibles and Confessions of Faith in their hands, and well stored away in their minds.

They came ready to inscribe in bold characters upon their banners here, the three great fundamental principles of Presbyterianism and also of religious and civil liberty, for which they had so earnestly contended, viz: Loyalty to Christ as the supreme and only head of the church, the parity of the ministry and the right of every congregation to choose its own officers. Of the truth and importance of these fundamental principles the Scotch, and Scotch-Irish Presbyterian ministers and people, were so fully persuaded that no sacrifice was too great to be endured, rather than renounce or betray them.

The Presbyterians of Scotland and Ireland having been called, as they had been, to contend amid the most cruel and bloody persecutions, under which many thousands of them had sacrificed their lives for the supreme headship of Christ over his church, and as a consequence for its freedom from kingly and priestly domination, they became the foremost friends, advocates and defenders of religious and civil liberty, as against the usurpations and tyranny of both ecclesiastical and civil rulers.

The union of church and state had been so close and dependent, and the relations of religious and civil liberty so intimate in their bearing on each other, that those who contended for the former, soon forfeited the favor of the kings and prelates. No portion of the early settlers of this country so clearly comprehended the separate spheres of church and state, as the Scotch and Scotch-Irish Presbyterians; and, as a consequence, while they were unwilling to allow the church to be interfered with or controlled by the secular power; so, for fear of such usurpations as they had already suffered, they would neither ask nor receive aid from the state nor submit to its dictation or authority in matters of religious faith and worship.

In their past experience, the natural and constant allies of civil despotism had been the Romish and Episcopal hierarchies, and the Presbyterians of Ireland and Scotland, in their resistence to tyranny and oppression, had suffered more from the latter than the former, for the reason that the Episcopal Church was more frequently in the ascendency, and her prelates had much greater influence over their civil rulers and oppressors.

The greatest friends and promoters of religious and civil liberty in this land, history shows, were the Scotch and Scotch-Irish Presbyterians, the Puritans of England, the Dutch of Holland and the Huguenots of France.

Presbyterianism as it came therefore into the Cumberland Valley, and through all the borders of the Carlisle Presbytery, (as held and taught by our earliest ministers), a century and a half ago, was not a thing crude in its principles and chaotic in its elements, but on the contrary was a clearly-defined and thoroughly-developed system of religious faith and order. It did not come here as something that was passive and plastic, to be determined in its character and history by the force of circumstances, or by the accident of its mere environment, but its earliest propagators came with positive opinions, with well-settled principles and with deep and strong convictions of truth and duty, and with clear conceptions of their mission and a deep sense of their responsibility, in laying the foundation of the church in this new world.

The early Presbyterian ministers came with a system of doctrine that was distinct and sharply defined, with a form of government conformed to the word of God and with a mode of worship that was at once simple, Scriptural and spiritual. In tracing back, however, the lines of influence that centered in the formation of our earliest churches and Presbyteries in this land, the student of history cannot stop at Ireland, or Scotland, or England, or France, or Holland. All the lines along which the faith of the reformed churches, and also of religious and civil liberty and popular education are traceable, stop not in any of these countries, but all run through and beyond them to that valley which lies embosomed in the mountains of Switzerland, and to the banks of that beautiful lake on which stands the city of Geneva, which has for its greatest distinction, and will have through all time, that it was the home and the scene of the labors and achievements of John Calvin, the great theologian of the Reformation. Here it was that John Knox, many learned English Puritans in the bloody times of Mary, as well as the Huguenots of France, fleeing from the persecutions at home, found their way, and there acquired a more thorough knowledge of the great doctrines of the Reformed faith and of the principles of religious and civil liberty, and there beheld a people governed by laws of their own making; a commonwealth without kings or nobles, a church without priests or prelates, and which acknowledged no head but Christ, and whose doctrines, government, laws and officers were all drawn directly from the word of God, and which had no authority to bind the conscience of any one, any farther than they were sustained by the express statements of the Scriptures, or by plain inference from their teaching.

It was thence that our earliest ministers received their chief impress. They were cast in the mold of that system of religious faith and worship known as the Calvinistic,—"a system," says Froude, "which has always borne an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder like flint, than to bend before violence, or melt under enervating temptation." To Scotland belongs the great distinction of having perhaps more fully and clearly perceived and held fast the Reformed Calvinistic faith than any other country. Says Macaulay: "To the attempt to enslave Scotland, England owes its freedom," and it may be added, the United States their civil and religious liberty. This was due to their rigid adherence to the principles of Knox and Calvin. The great siege of Derry, the most memorable in the annals of the British Isles, secured for the Presbyterians of Ireland Protestant faith and constitutional liberty.

Having indicated the origin of the ministers who gathered and organized the earliest churches of which the Presbytery of Carlisle is composed, and the influences under which their ministerial characters were formed, I now proceed to a hasty sketch of the individual characters and lives of the more prominent among them.

As any proper history of the Presbytery of Carlisle must necessarily embrace the history of the churches which were set off at the time of its constitution, in the year 1786, and which are now within its present limits, so any proper sketch of the ministers of this Presbytery must include a sketch of the ministers of these churches from the beginning.

In seeking to give some account of those who lived and labored in the ministry within the limits of the present boundaries of the Presbytery, I propose to group them in periods, as follows:

1. From the year 1729, the year of the adopting act, the time of the coming of the first Presbyterian minister, of which we have any certain knowledge, within our present boundaries, to the year 1741, the time of the first division of the church.

2. From the year 1741 to the year 1758, the time of the first reunion.

3. From the year 1758 to the year 1788, the time of the organization of the General Assembly.

4. From the year 1788 to the year 1838, the time of the second division of the church.

5. From the year 1838 to the year 1870, the time of the second reunion of the church.

FIRST PERIOD—1729-1741.

The more prominent ministers who lived and labored statedly within the present boundaries of the Presbytery during the first period mentioned were: Rev. James Anderson, Rev. William Bertram, Rev. Thomas Craighead, Rev. Richard Sanckey, Rev. John Elder, Rev. Samuel Cavin, Rev. Samuel Thompson. Of these, the earliest ministers, but comparatively little biographical *data* is to be found, and what remains is liable soon to perish unless gathered up and put into some more permanent form.

Rev. James Anderson.

The first Presbyterian minister who came into this territory and labored here in the ministry for any given period, was the Rev. James Anderson, who was called to the church of Donegal, Lancaster county, Pennsylvania, September 24th, 1726, and who from September, 1729, gave one-fifth of his time to the people on the Swatara, and one-fifth of his time to the people on Fishing Creeks, which from 1732 were known as Paxton and Derry congregations. He was the first stated minister of these two congregations, the first record of whose existence runs as far back as 1724. He continued to preach statedly to these congregations until the year 1732, when he was succeeded by the Rev. William Bertram.

Mr. Anderson was a native of Scotland. He was born November 17, 1678, received his education at Edinburgh and was ordained by the Presbytery of Irvine, November 17, 1708. With a view to his settlement in Virginia, in answer to an overture sent over to Scotland by the Rev. Mr. Makemie and others for ministers for that colony, he sailed with this destination in view, March 6, 1709, and arrived in the Rappahannock the 22d of the following April. Finding the laws and the disposition of the Governor and other officers of the colony unfriendly to the introduction of any other ministers than those of the Established Church of England, or, as he wrote to Principal Stirling of Glasgow, in August, 1716: "Meeting with unaccountable disappointments there, after a half year's stay," he came northward and was received by the Presbytery of New Castle, September 20, 1710, and was settled at New Castle, Delaware, in that same year.

Here he continued to labor, giving one-fourth of his time to the people of Kent county, and one-fourth to the people of Cedar Creek, in Sussex county, until the summer of 1716, when he was called to be the first pastor of the First Presbyterian congregation in the city of New York. This call he accepted, after much deliberation and counsel, and was favorably received by the people calling him, and for three years preached, by permission of the proper authorities, in the City Hall. In 1719 the first church edifice was erected by the First Presbyterian congregation on Wall street. Here Mr. Anderson preached until September 24, 1726, when, at his own request, the pastoral relation was dissolved and he accepted a call from the congregation of Donegal, Lancaster county, Pa., where he continued to labor successfully until his death, July 16, 1740.

His remains lie buried in the Donegal burying ground, with those of his first wife, who was Mistress Suit Garland, of Delaware. His second wife was Rebecca Crawford, of Donegal, who after his death married Joshua Baker, and their daughter, Mary Baker, became the wife of Rev. John Elder, the noted pastor of Paxton and Derry.

Mr. Anderson had eleven children. His son James married, as his second wife, the widow of Rev. Joseph Tate, of the Presbytery of Donegal, and his grandson, James Anderson, married Margaret Chambers, of Cumberland county, in 1757, who, after the death of her husband, lived at Fannetsburg, in Franklin county, until her death, March 28, 1836.

The writer has met with two branches of this Anderson family, one at Donegal, in Lancaster county, Pa., and the other in Washington county, Pa., between which there was a striking resemblance. They were tall of stature, of strong physical frames and with features indicating great firmness and much decision of character.

"Mr. Anderson," says Dr. Gillett in his history, "was a man of talents, learning and piety, a graceful and popular preacher." He was, however, a man of stern orthodoxy, of firm and decided opinions, and open and fearless in the expression of them. It is alleged that his strict orthodoxy and rigid Scottish habits as to Presbyterian faith, order and discipline, together with a disposition to dominate in all church affairs, were the occasion of offense to a portion of his people in New York.

A part of his congregation separated from the First Church in 1722, and were supplied for six months by the celebrated Jonathan Edwards, who was then only nineteen years of age.

Mr. Anderson was very pronounced in his views in relation to the religious movement known as the Great Revival, and manifested very decided opposition to the New Side party, and to the preaching of Whitefield and others. He was the minister at Fagg's Manor, where some twelve thousand people were assembled to hear Whitefield, and who, according to the statement of the Rev. Samuel Blair, as soon as the sermon was ended, pressed furiously to the stand to reply to Mr. Whitefield, concerning his doctrine and mode of procedure, but whose request was denied.

In a letter to Principal Stirling, of Glasgow University, Scotland, dated New Castle, Delaware, August, 1716, Mr. Anderson wrote that there were at that time, in the Presbytery with which he was then connected (Presbytery of Philadelphia just previous to the constitution of the Synod of Philadelphia), "seventeen ministers, and two probationers from the

North of Ireland, twelve of whom," he said, "I think received the most of their education from the University of Glasgow."

"As to our proceedings in matters of public worship and discipline," he further adds, "we make it our business to follow the Directory of the Church of Scotland, which we, as well we may, own as our Mother Church."

At the close of another letter, August 8, 1717, he entreats Dr. Stirling to use his best endeavors "that we in this American wilderness, especially we who are ourselves children of that mother church, whereof you are an eminent member, may not be forgotten, not only in private, but in the public prayers of your churches."

In view of the present state and drift of things in the Church of Scotland, their loose action and utterances in regard to doctrine and subscription, we append at the close of this sketch, a statement from one of the letters of Mr. Anderson to Dr. Stirling, of Glasgow. It will be seen to be still more important and appropriate by reason of the wild and fallacious utterances used by the late Moderator of the General Assembly of the Established Church, who, in his closing address, according to a correspondent in a late number of the Philadelphia *Presbyterian*, affirmed that "in the present state of theological views, they required a great theologian to arise to give a full view of gospel truth, to grasp it in its entirety, embracing all the three phases of Christianity, and promulgating a theology more rational than that of Catholicism, more human than that of Calvinism and more divine than that of Arminianism, and who, like Luther, would embody in his person the spirit of the age, and like him bring forth some regenerating truth from the obscurity in which it had been buried for ages, and wield that truth with the overpowering force of eloquence, combined with the mighty rushing wind of the Spirit, and carry all before him." According to these high-sounding and misleading phrases, however eloquent, the theology of Paul, Augustine, Anselm, Calvin, Edwards and Hodge, has become effete; the Divine Word as read and preached, and faith and prayer and the Holy Spirit are no more efficient in the saving enlightenment and salvation of men. In view of the present state of things and such utterences, how significant and applicable the words with which he closes his letter of 1717 to Dr. Stirling, "May the Church of Scotland be ever preserved from anti-Christian superstitious dross in doctrine, discipline and worship; may practical godliness be held more and more in esteem and renown among all classes and degrees of persons; may your famous universities flourish and prove real nurseries of God."*

Rev. William Bertram.

The next Presbyterian minister who came into our present boundaries, was the Rev. William Bertram. He was born in the city of Edinburgh, February 2, 1674, was educated at the university in that city, studied for the ministry and was licensed by the Presbytery of Bangor, Ireland. At the meeting of the Synod of Philadelphia, September 20, 1732, in Philadelphia, he presented ample testimonials from his Presbytery of his ordination, ministerial qualifications and consistent walk and conduct, and after his declaring his full assent unto the Westminster Confession of Faith and Catechisms, as the confession of his faith, he was received as a member of Synod. On October 11, 1732, he was received by the Presbytery of Donegal at its first meeting and as its first business after its organization, and declared his acceptance of a call to settle over the people on the Swatara and Spring or Fishing Creeks, from this time known as Derry and Paxton congregations.

To these congregations he preached until 1736, when he complained to Presbytery of the great burden of the two congregations, and was released from Paxton and continued to preach at Derry until his death, May 3, 1746, at the age of 72.

Mr. Bertram, as the Presbyterial records show, labored in these congregations with great fidelity and acceptance, and to the continued spiritual profit of the people and prosperity of the churches during the entire period of his ministry.

When, in 1736, he sought release from one of the congregations, both desired his continuance with them, and each made the necessary provision for his support; and when again, in 1741, he asked permission of Presbytery to resign the pastoral care of Derry, on account of his increasing bodily weakness and infirmities, and his alleged inability properly to perform the duties required, the congregation remonstrated, on the ground that they had enjoyed Mr. Bertram's services when he was more able to perform them, and now they were willing to accept them when he was less able to render them.

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*See American Presbyterianism, by Briggs. Appendix p. 71.

Mr. Bertram's wife was Elizabeth Gillespie, sister of the Rev. George Gillespie, of New Castle Presbytery, one of the ablest of the early ministers. Mr. Bertram's tomb stands on the banks of the Swatara, near the old Derry meeting house.

Rev. Thomas Craighead.

One of the next ministers that settled within our present boundaries was the Rev. Thomas Craighead, or Creaghead. He was the pioneer minister to the "people over the river," the first pastor west of the Susquehanna. He belonged to a family of ministers. He was a son of Rev. Robert Craighead, a native of Scotland, and pastor in Derry and at Doneughmore, Ireland, an author of some distinction, and twice a commissioner from the Synod of Ireland to London. He was brother to the Rev. Robert Craighead, Jr., who was Moderator of the Synod of Ireland, and who, in his sermon before the Synod, made an earnest plea for peace, on the basis of a true and practical conformity to the acknowledged standards of the church in opposition to the Belfast Society.

Thomas Craighead was born in Scotland and studied medicine there, but afterwards read theology under his father in Derry, and was licensed to preach the Gospel, and was ordained and settled some ten or twelve years in Ireland, and became a well known and even a prominent member of the Irish Synod.

In consequence of a number of grievances to which the Presbyterians were subject in Ireland, such as "oppressive rents," "the sacramental test" and the "marriage ordinance," he joined a large company of emigrants and came to America. He first settled as a minister in Freetown, in the colony of Massachusetts. He was no doubt drawn there by a relative who resided in that place. He continued there for some time, but became dissatisfied on account of a want of sufficient support. Cotton Mather, the distinguished minister of Boston at that time, esteemed him very highly for his gifts and acquirements as a minister, and wrote letters to a friend of his in 1718 and 1719, in Freetown, urging his continuance, and spoke of him as "a man of an excellent spirit, and as a great blessing to their settlement, and as a minister of singular piety, meekness, humility and industry in the work of God. All that are acquainted with him," he said, "have a precious esteem of him, and if he should be driven from among you it would be such a damage as is not to be thought of without horror."

His efforts, however, failed to induce the people to make the necessary provision to keep him there, and in January, 1724, he became a member of New Castle Presbytery and soon one of its leading members. He accepted an invitation to preach at White Clay Creek and Brandywine.

In 1733 he was called to Pequea, Lancaster county, Pa., and was installed there the last day of October of that year. This brought him into the Presbytery of Donegal. Here he was very active in gathering and building up new congregations. His preaching was highly evangelical, and was in the demonstration and power of the Holy Spirit, and often attended with the spiritual awakening of the impenitent and quickening of God's people. His doctrinal views were in strict accordance with the Westminster standards, to which he was warmly attached, and which he had adopted both in the Presbytery of New Castle and Donegal as the confession of his faith.

His pastorate at Pequea continued only two years. He was released from there September 19, 1736. October 9, 1735, he was appointed to supply the people of the Conodoguinet the last Sabbath of October and two Sabbaths in November. At a meeting of Presbytery, October 27, 1736, Rev. Thomas Craighead was appointed to supply Conodoguinet until next meeting or for six months. About this time the name of this people began to be changed from the people of the Conodoguinet to the people of Pennsboro' and Hopewell, the line having been run in 1735 from the North to the South Mountain, by way of the Big Spring, dividing the valley, and all east of that line was called Pennsboro' and all west of it Hopewell.

Alexander Craighead, his son, who had been recently licensed, had been previously appointed an occasional supply to the people on the Conodoguinet, even as early as October, 1734, but he was never settled over any of the congregations west of the river.

Mr. Thomas Craighead, after supplying the people on the Conodoguinet, was invited, April 10, 1737, to supply the people of Hopewell, and shortly afterwards Presbytery was requested to appoint some one to take the sense of the people in relation to making out a call for him, which request was granted, and on November 17, 1737, it was accepted and his installation ordered at Hopewell or Big Spring, and most probably at Middle and Rocky Springs, at some convenient time before the next meeting.

His installation, however, was delayed a year on account of opposition made by the people of Pennsboro' to the location of the meeting house on the Big Spring by the people of Hopewell and on account of a difficulty in his own family. A committee of Presbytery appointed to confer with the people in relation to the location of the place of worship by the people of Hopewell, met at the house of James McFarlane, on the Big Spring, in 1737. They reported to Presbytery, the matter was considered for a year or more but no final action was taken.

His installation, however, did take place Oct. 13, 1738, and the church building was erected on the Big Spring at Newville, but his pastorate was destined to be one of short continuance. He was now an aged man, but with his mental powers continued in their full vigor. He was reverently styled in the Presbytery "Father Craighead." He still preached with great power and impressiveness. Under his discourses the people were at times deeply and powerfully moved, and often when dismissed they were unwilling to leave. At such times he would continue his impassioned discourses with his audiences melted to tears. It was on one of these occasions, near the close of April, 1739, at a communion season at the Big Spring church, when having preached until quite exhausted, he waived his hand, being unable to pronounce the benediction, and exclaimed, "Farewell, farewell," and sank down and expired in the pulpit. An unverified tradition exists that his remains were buried beneath the corner stone of the present church edifice. It is more probable that they were buried beneath the pulpit in the old church in which he died, which was located in the present burying ground, as the second church edifice was not built for nearly fifty years after his death.

Mr. Craighead left four sons, Thomas, Andrew, Alexander and John. His grand daughter Elizabeth, daugher of Thomas, married Rev. Dr. Matthew Wilson, pastor of the First Presbyterian Church of Philadelphia. John was a farmer and lived south of Carlisle. His daughter Jane married Rev. Adam Boyd, and his son John was pastor of Rocky Spring church. Alexander, his third son, was ordained and installed pastor of Middle Octorara church, November 19, 1735. He became an ardent follower of Whitefield. His zeal led him into irregularities which occasioned much trouble in Presbytery and Synod. He was a most zealous member of the New Side party at the time of the division, but broke away from them on their refusal to revive the Solemn League and Covenant, and he sought to establish churches in eastern Pennsylvania, in connection with the Associate Presbyterians of Scotland. In 1749, he went south, and settled in Augusta county, Virginia. In 1755 he removed to Mecklenburg, North Carolina, and doubtless he had much to do in bringing about the sentiment which led to the Mecklenburg Declaration of Independence. In 1758 he became pastor at Rock River, North Carolina, where he lived until he died, March, 1766, much respected and esteemed.

Rev. Richard Sanckey.

Mr. Sanckey came from Ireland, was taken under the care of Donegal Presbytery October 10, 1735, and was licensed October 27, 1736, and sent to supply the people on the Monada or Monaday creek (now Dauphin county). He was called to become the pastor of that people (Hanover) with the promise of sixty pounds to be paid in the usual way for those times, one-half in money and the other half in the products of the community, flax, hemp, linen yarn and cloth, together with several gratuities specified in the supplication. This call was accepted August 31, 1737, but at his trials for ordination, it appeared that his sermon had not only been copied from a book, but also contained dangerous errors. The Presbytery rebuked him for his offense and delayed his ordination. The Synod censured the Presbytery for not entering his offense on the minutes, but as he had been rebuked and his ordination postponed, they added no further censure.

August 15, 1738, he was ordained and installed and continued as pastor of that people for twenty-one years. In 1759, his congregation having been greatly scattered and quite broken up by reason of the Indian incursions of the previous years, he, with many of his people, some thirty families, removed to Buffalo Valley, Virginia, where he became a member of Hanover Presbytery and was its moderator in 1785. There he lived to an advanced age and died much respected by his ministerial brethren and people.

Rev. John Elder.

Rev. John Elder, Rev. Samuel Caven and Rev. Samuel Thompson came into the Presbytery of Donegal, now Carlisle, about the same time.

September 1, 1737, the Presbytery of Donegal was requested by the congregation of Paxton and by commissioners from Pennsboro' to apply to the Presbytery of New Castle for a hearing in these places of some of their probationers. The reason why that Presbytery had more licentiates than Donegal has been already stated. At the next meeting, October 5, 1737, Messrs. John Elder and Samuel Caven, the former from New Castle Presbytery and the latter immediately from Ireland, having produced sufficient testimonials and having preached to the satisfaction of Presbytery and adopted the Westminster confession of faith and catechisms. as the confession of their faith and promised obedience to Presbytery, were taken under its care.

At the next meeting, November 17, 1737, Mr. Samuel Thompson, a student recently from Ireland and a licentiate of the Presbytery of New Castle, was received.

John Elder was the second son of Robert Elder of Scotland, who was settled for a time in County Antrim, Ireland, and from thence with his family, except John, about 1730, came to America and located in Paxton township, then Lancaster, now Dauphin county, on a tract of land five miles north of Harrisburg, Pa.

John Elder, according to Sprague's Annals, was born in County Antrim in 1706. According to Egle's Pennsylvania Genealogies, he was born in the city of Edinburgh, January 26, 1706. Sprague says he was left in Edinburgh in care of his uncle, Rev. John Elder, to complete his classical studies and prepare for the ministry. He graduated at the University of Edinburgh, studied theology and was licensed to preach in 1732. Four or five years afterwards, probably in 1736, he came to America, presented his credentials to the Presbytery of New Castle and was received by that body and sent by it to the Presbytery of Donegal, October, 1737. Mr. Bertram having been released from Paxton congregation in 1735, that people April 12, 1738, unanimously called Mr. Elder, which call he accepted and was ordained and installed there November 22, of that year.

At the time of his settlement the excitement caused by the great revival movement of that period had already extended to that region. Mr. Elder took his position very decidedly with the old side party. He preached against what he styled the "religious furore" of that time and of that movement. Two years after his settlement, he was charged by reason of this, with having preached doctrines at variance with the standards of the church. Though the charge was shown to be groundless, it became the occasion of a great agitation and led to a division of his congregation. The party separating made application to the New Side Presbytery of New Castle for supplies and the next summer Rev. Erends Campbell and Rev. John Rowland were sent to supply them and other places where the people sympathized with the New Side party in the Presbytery. This was the Mr. Rowland under whose preaching, Mr. William Alexander, the grandfather of Dr. Archibald Alexander, before he moved to Virginia, became a subject of divine grace. This fact Dr. Alexander learned of Dr. Robert Smith, of Pequea, in 1791, when on his way from Virginia to the General Assembly in Philadelphia.

Mr. Elder was one of those who signed the protest in the Synod in 1741. And it was the people of Paxton and Derry who overtured the Synod in 1735 for a more definite declaration as to the adoption of the standards than that of 1729 and which led the Synod in order to the removal of all ground of jealousy on account of the expression of scruples which was allowed as to matters non-essential, used in the adopting act, to say that year, "that Synod adopted and still adhered to the Westminster confession, catechisms and directory for worship, without the least variation or alteration and without any regard to such distinctions, and that this was their meaning and true intent in their first adopting act of said confession."

Mr. Elder after the division of Paxton and Derry congregations retained the charge of the Old Side portion of Paxton and took charge of the Old Side portion of Derry congregation.

Mr. Elder was a public-spirited man, of great energy and decision of character. He took the command of the "Paxtang Boys" during the troublous times of the French and Indian war and in 1763 was appointed a colonel by the Provincial authorities and had command or rather the superintendence of the blockhouses and stockades from Easton on the Delaware to the Susquehanna, nothing more being expected of him, as stipulated by the Governor in his appointment, than a general oversight. Such services were regarded as justified upon the part of the ministers of that day, by the crisis of affairs then existing in the country. The Indian massacre on Conestoga Manor and at Lancaster in 1763, on account of which Mr. Elder was subject to much criticism and some censure, was perpetrated despite his most earnest remonstrance.

The union of the Synod in 1758, brought Mr. Elder and his Old Side friends in the Donegal Presbytery into union with a number of warm New Side men of the New Castle Presbytery. To escape from these unpleasant associations Mr. Elder and some others, by the action of Synod, were set off to the Second Presbytery of Philadelphia. On the formation of the General Assembly in 1788 he became a member of Carlisle Presbytery.

At the period of the American Revolution Mr. Elder warmly espoused the cause of American Independence. At the time when the British army overran New Jersey and drove before them the remnant of our half-starved and poorly-clad troops, in response to a brief and earnest appeal by Mr. Elder, at a Sabbath morning service, to his people, a company of volunteers was quickly formed, of which his oldest son Robert was chosen captain and of which his younger son John, then only sixteen, became a private member. The next day though in midwinter, they marched away to the scene of conflict.

Mr. Elder continued pastor of that part of the congregation of Paxton which adhered to the Old Side, and at the death of Rev. John Roan, the New Side portion of the congregation of Derry, united with that of Paxton in receiving him as their minister, and for a period of fifty-three years Mr. Elder was pastor of that people and died, highly respected and deeply lamented, at the advanced age of eighty-six years.

Mr. Elder, from all the evidence which can now be gathered with respect to his character and life, was a man conspicuous in his day for talent, learning and piety; a man of robust constitution, of strong and decided convictions, of great courage, of indomitable energy and strength of purpose; a man full of public spirit, of extensive influence and in many respects one of the foremost men of his day; a man similar in the prominent characteristics of mind and disposition to John C. Calhoun or Andrew Jackson.

He was a tall portly man, over six feet in height and of strong and heavy frame. He had, said one who well remembered the old minister, a good and very handsome face, his features were regular and he was of fair complexion and had blue eyes. He was a man of affairs, being equally sucessful as a farmer, a soldier and a minister. His remains lie buried in the old Paxton graveyard. He was twice married and had fifteen children, four by the first and eleven by the second wife.

Rev. Samuel Caven.

He came as a licentiate from Ireland; was sent by Presbytery of Donegal, November 16, 1737, to Conococheague or Clear Water settlement, embracing what is now Falling Spring, Upper

W. C. (Mercersburg), East C., or Greencastle, and Lower W. C., or Welsh Run. He received and accepted a call from the East Side and was ordained and installed November 16, 1739. In 1749 he was dismissed from Falling Spring. He was unacceptable to the New Side portion of his charge and was much complained of by them, as not sufficiently anxious for their salvation and as failing in pointed conversation and preaching in regard to their spiritual state. On this account he was allowed to retire from that field and after spending some time in New York and in itinerating work in other places, he was called to Lower Pennsboro' in 1749 and died there November 9, 1750, at the age of forty-four, and his remains were interred in Silver Spring graveyard.

This is the inscription upon his tomb. "In memory of Ye Rev. Samuel Caven who departed this life November ye 9, 1750, aged 44 years."

Rev. Samuel Thompson.

Mr. Thompson was received by the Presbytery of Donegal, November, 1737, and was appointed to supply Pennsborough the four following Sabbaths. At the next meeting, April 12, 1738, the two congregations of Upper and Lower Pennsborough requested that some one be designated to moderate a call for him to those churches, and Mr. Thompson was appointed to supply them until the next meeting. June 29, 1738, a call, with the necessary subscriptions for his support, was presented to Presbytery, but he being providentially absent was continued as a supply and the call retained by Presbytery. At the next meeting the call was placed in his hands and held by him for consideration, he being again appointed to supply said churches until the next meeting. His final acceptance of this call and his ordination and installation were delayed until November 14, 1739; five years from the time of the first supply, Alexander Craighead was sent to that people. This delay was chiefly owing to arrearages due to former supplies being unpaid. Mr. Thompson, after his installation, continued pastor of these congregations until March 26, 1745. Then, on account of impaired health, he asked to be released from Lower Pennsborough and gave his whole time to Upper Pennsborough or Meeting House Springs, until November 14, 1749, when his relation to it was dissolved and he was called to Great Conewago, now Hunterstown, Adams county, Pa. Here he continued to labor until 1779 and here he died April 29, 1787, and was buried in the Great Conewago burying ground, having spent his entire ministry within the bounds of this Presbytery.

Mr. Thompson was the first settled pastor at Upper and Lower Pennsborough. He was there ten years, in which time on various grounds, he was subject to many painful trials. Charges of indiscretion, prevarication and immorality were preferred against him. According to Webster he was suspended but subsequently restored. His comfort and usefulness were so impaired by his own course and that of the people, that he felt constrained to seek a dissolution of his pastoral relation to Upper Pennsborough and the Presbytery thought it best to grant it.

These were the leading ministers settled within the bounds of this Presbytery during the first period mentioned from 1729 to 1741. The whole church was at the close of this period greatly agitated by what has been called the Great Revival, and the qualifications for candidates for the ministry, the controversy in relation to which finally resulted in the division of the Synod and the rending of many congregations. This great controversy was not the result of conflicting views either as to doctrine or church government. It was not in relation to either the nature, the necessity or the importance of a true revival of religion. On these points the Old Side held views as decided and Scriptural as the other. It was chiefly owing to the alienation of feeling produced by controversy in relation to the measures and characteristics of that great religious awakening which was then in progress and the course of its most active friends and promoters. The result was, great exaggeration of each others failings and disparagement of each others labors and usefulness. The most aggravating offense and that which made the longer continuance of the two parties together so difficult, was the right of intrusion, which was claimed and exercised by certain ministers on one side into the congregations of the other side, on the ground of the alleged graceless character of both ministers and people in the congregations thus invaded.

The schism which took place in 1741 and lasted until 1758, was in many ways exceedingly unhappy and damaging in its results. Donegal Presbytery, according to Webster, "was the scene of the bitterest conflict and of direst consequences." Not only the ministers were divided and arrayed in opposition to each other, but most of the churches were rent asunder, one part calling for preachers of one side and the other side for ministers of the opposite party. A part of Mr. Elder's charge at Paxton withdrew and united with another division of the people of great Conewago, under Rev. John Roan. A portion of Upper Pennsborough withdrew and sent to New Brunswick Presbytery for supplies and formed a separate congregation at Carlisle. The greater part of the congregations of Big Spring, Middle Spring and Rocky Spring united and called Rev. John Blair of the New Side Presbytery of New Castle in opposition to the will of their own Presbytery of Donegal. The congregations on the Conococheague divided and had their different ministers: Lower West Conococheague, now Robert Kennedy Memorial, went off from Upper W. C., now Mercersburg, and formed a separate congregation. These sore ecclesiastical troubles were contemporaneous with the French and Indian war, and the churches and people of this Presbytery suffered alike from the ravages of both. The effects of the division were most disastrous for sometime after the re-union of 1758. Opposite convictions and alienated feelings, long-held and cherished, still came into conflict, especially in relation to the qualifications of candidates, constraining some of the Old Side brethren in the ministry to absent themselves from the meetings of Presbytery and finally to withdraw from the Presbytery of Donegal and ask to be set off to the Second Presbytery of Philadelphia composed of Old Side men. These were Elder, Tate, Steel and McMurdie. This was found to be promotive of peace and comfort and continued until the constitution of the General Assembly in 1788, when there was a new arrangement of Synods and Presbyteries.

1741 TO 1758.

Among those who came within the boundaries of the Presbytery of Carlisle during this period were John Blair, Samuel Black, John Roan, Robert McMurdie, Joseph Tate, John Steel, George Duffield, grandfather to the latter, Dr. George Duffield, of Carlisle and Detroit.

Rev. John Blair, D. D.

Soon after the withdrawal of the New Side party from the Synod in 1741, Hopewell (which seems to have included Big Spring, Middle Spring and Rocky Spring) and the New Side portions of Derry, Upper Pennsborough, Conococheagne and other parts of congregations, sent supplications to the New Side Presbytery of New Castle and also to that of New Brunswick, for supplies, and Revs. Campbell and Rowland were sent to visit them and to organize them so far as was thought advisable.

In 1742, Mr. John Blair, a licentiate of the New Side Presbytery of New Castle, was sent to Big Spring, Middle Spring and Rocky Spring, these churches having been left vacant by the death of Rev. Thomas Craighead in 1739.

John Blair was a younger brother of Rev. Samuel Blair, and was born in Ireland in 1720, and came to this country when quite young, and most probably his father settled near Brandywine or Red Clay creek churches in Chester county, Pa., as the name of William Blair occurs as an elder from there in 1729 and 1732. He and his brother received their classical and theological education under William Tennent at the Log College at Neshaminy, Bucks county, Pa. He was licensed to preach by the New Side Presbytery of New Castle and was ordained pastor of the congregations of the Three Springs, Big, Middle and Rocky, December 27, 1742. Mr. Blair's ministry in these churches was very acceptable and profitable to the people. And during his pastorate here he made visits to Virginia, the last in 1746, preaching with great power and effect in various places, organizing several new congregations and leaving, whereever he went, an abiding impression of his learning piety, and eloquence as a preacher. Samuel Morris, speaking of one of his visits to Virginia said, "truly he came to us in the fulness of the gospel of Christ. Former impressions were deepened and new ones made on many hearts." It is stated that he resigned his pastorate of these churches in December, 1748, on account of the hostile incursion of the Indians which made it necessary for him to retreat from the frontier settlements into the more central and populous portions of the colony. But the exact time of his leaving the churches of the Three Springs, is involved in much uncertainty, for the reason that the minutes of the New Side Presbytery of New Castle, of which he was a member are lost and the last records of the session of Middle Spring kept during his ministry is dated February 8, 1749, a year later than Webster assigns as the period of his withdrawal, and then from the further fact that there is evidence favoring a much later period, as that the Indian troubles did not take place in 1748, but from 1755 to 1757, subsequent to the defeat of Braddock July 9, 1755. Then some receipts have been discovered for payments of subscriptions for his support at a much later date, one as late as September 17, 1757, and also the fact that his whereabouts is unaccounted for from 1748 to 1757, provided he had left the Three Springs in 1748 as alleged.

In 1757, he accepted a call to the church at Fagg's Manor, Chester county, which had been rendered vacant by the death of his able, excellent and distinguished brother, Rev. Samuel Blair. Here he continued for ten years, taking his brother's place both as pastor of the church and principal of the classical school which his brother had conducted. In the latter position he assisted in the education and general training of a number of young men for the ministry, who afterwards attained to great distinction and usefulness.

In 1767, shortly after Dr. Finley's death, who had been taken from the Nottingham church and Academy in Maryland, to the presidency of Princeton College, a sum of money had been left to that institution for the support of a professor of divinity in it, which had been originally founded for the express purpose of training young men for the ministry, and Mr. Blair was chosen to that position. This appointment he accepted and removed to Princeton. He was also chosen vice president of the college and was its acting president until Dr. Witherspoon, who had been previously chosen president of the college and had declined its acceptance and then reconsidered his declinature and accepted the appointment, appeared there in 1769 to enter upon its duties.

It soon became evident that the fund contributed was insufficient for the support of the professor of divinity apart from the other positions which Dr. Blair had filled and from which his support was partly derived, and as Dr. Witherspoon was both able and willing to perform the duties of both positions, it was deemed advisable to suspend the office of a distinct professorship of theology, and assign the duties of that position to Dr. Witherspoon. Accordingly Dr. Blair resigned his position in favor of Dr. Witherspoon and accepted a call to the Presbyterian church of Walkill, Orange county, New York. There he continued until his death, which took place December 8, 1771, at the age of fifty-one.

Dr. John Blair and his brother Dr. Samuel Blair were, without doubt, among the very foremost preachers of their times. Dr. Archibald Alexander expressed the opinion that Dr. John Blair, as a theologian, was not inferior to any man in the Presbyterian church in his day. President Davies spoke of Samuel Blair as the "incomparable Blair," and said, that in all his travels in Great Britain, he had heard no one equal to him, not one to resemble or approach him in the matter and manner of his preaching.

A writer in the Presbyterian Magazine of that time, spoke of Dr. John Blair "as a judicious and pursuasive preacher and that through his preaching sinners were converted and the children of God edified." "Fully convinced of the truth of the doctrines of grace, he addressed immortal souls with a warmth and power which left a witness in every bosom." Though he sometimes wrote his sermons out in full, yet his common method of preaching was from short notes. His disposition was uncommonly patient, placid, benevolent, disinterested and cheerful. He was too mild to indulge in bitterness or severity, and it is said "that he thought that the truth required little else than to be fairly stated and properly understood to accomplish its saving results," and that those who could not relish the savor of his piety were still drawn to him as an amiable, and revered him, as a great and good man. He was an intelligent and sincere believer in that system of doctrine set forth in the Westminster standards and approved the Presbyterian form of church government and regarded them as most favorable to the promotion of true religion and the peace and prosperity of the church of Christ.

Mr. Blair married the daughter of Mr. John Durburrow, of Philadelphia. The Rev. Dr. John Durburrow Blair, of Richmond, Virginia, was his son. His daughter was married to the Rev. Dr. William Linn, one of his successors in the church of Big Spring. The Rev. Dr. John Blair Linn, pastor of the First Presbyterian church of Philadelphia, was his grandson. Dr. John Blair Smith and Dr. John Blair Hoge, were relatives of his and named after him. Dr. Robert Smith, of Pequea, the father of Dr. John Blair Smith and Dr. Samuel Stanhope Smith, was married to his niece, a daughter of Rev. Samuel Blair. Francis P. Blair, of the "Globe" at Washington and Montgomery Blair his son, were of this same family of Blair's.

His published writings are, Animadversions on "Thoughts on the Examination and Trials of Candidates." "The Synods of New York and Philadelphia Vindicated," "A Treatise on Regeneration." "A Treatise on the Nature and Use of the Means of Grace."

Rev. Samuel Black.

He came a student of theology from Ireland, and was licensed by Presbytery of New Castle, and was ordained pastor of Forks of Brandywine, November 18, 1735. He was tried on the charge of drunkenness and some less heinous offenses in 1740. The Presbytery found him guilty of the first offence and rebuked him for it, and also for slighting his work; afterwards he was suspended and then again, after more particular investigation, restored again and released from that charge.

In October, 1740, he was called to the New Congregation of Conewago, now Dauphin county, Pa., and installed the second Wednesday in the following May. Difficulties arose in this church and they asked to have Rev. John Steel sent to them. Black was called by the people of North and South—six miles west of Staunton, Virginia, March 6, 1745. He was dismissed from Conewago in April, but in the fall they sought to recall him. A division ensued, and those who were opposed to him obtained one-fifth of the time of Rev. Mr. Roan, pastor of the New Side churches of Paxton and Derry. In 1747 he with Thompson and Craig were directed to take the oversight of the vacancies in Virginia. He was at Synod in 1751 and was directed to supply Buffalo settlement and adjacent places four Sabbaths and the congregations of Rockfish and Mountain Plain, before 1752. He was dismissed from this charge by Hanover Presbytery, July 18, 1759. He died August 9, 1770, Presbytery styling him "an aged minister."

Rev. John Roan.

John Roan came from Ireland, was brought up a weaver, was a student at Log College, Neshaminy, and taught in Neshaminy, probably while pursuing his theological studies under the Tennents. Dr. Rogers, the first Moderator of the General Assembly, was one of his pupils. He was licensed by the New Side Presbytery of New Castle and was sent on a missionary tour to Virginia in 1744. His preaching was very effective in Hanover and the adjoining counties in Virginia. Many are alleged to have been awakened in different places and to have been converted under his ministry. He was bold and fearless in his denunciations of those he regarded as delinquent in duty and inveighed against the clergy of the established church, charging them not only with the neglect of their ministerial functions, but also of gross moral delinquencies. His offensive statements and scathing satire brought upon him the indignation of the parish clergy and their friends and led to prosecutions against him for damaging reflections upon the established ministers and for villifying the established religion. These charges, although the occasion of not a little feeling and trouble, were not sustained and the indictment was dismissed, the chief accuser having fled the country.

In 1745, Mr. Roan was settled over the united New Side

Congregations of Paxton and Derry and Conewago. The last was a division from Black's congregation and had one-fifth of his time. The union of the Synods in 1758, brought Mr. Roan into the Presbytery of Donegal. Here he became involved in a serious controversy in relation to the licensure of William Edmeston, as having declared himself not satisfied with what the majority had accepted as evidence of the young man's piety. Edmeston subsequently prosecuted Roan on various charges to the effect of making him out the principal mover to destroy Sampson Smith, of Chestnut Level, Lancaster county, Pa., who had been arraigned for drunkenesss. Edmeston had been a student of Smith's and had been a prominent witness in his defense. The trial against Roan was protracted, trivial and largely a matter of studied annoyance. The charges were not sustained. Edmeston appealed to Synod and the whole case was referred to a committee which was of the nature of a commission. The matter lingered along and was finally dropped and Edmeston went to England to apply for orders in the established church.

Mr. Roan continued his labors in the congregations over which he was placed during the remainder of his life, died October 3, 1775, and was buried in Derry graveyard. The following is the inscription on his tomb. "Beneath this stone are deposited the remains of an able, faithful, courageous and successful minister of Christ."

Rev. Robert McMordie.

Mr. McMordie was ordained by Donegal Presbytery, in 1754, pastor of Upper Marsh creek and Round Hill, now Adams county, and continued pastor there until 1761. In 1768 he was set off with Elder, Steel and Tate to the Second Presbytery of Philadelphia. By that Presbytery he was sent south the next year. In 1772 he was sent by the Synod to Virginia and North Carolina. In May, 1777, he was called to Tinkling Spring, New Dublin, Reedy Creek and Fourth Creek in the south. He was a chaplain in the army during the Revolutionary War and in 1784, went south again. He died May, 1796. He was married December 12, 1754, to Janet, second daughter of Rev. Adam Boyd, pastor of Octorara church and son-in-law of Rev. Thomas Craighead.

The Rev. Robert McMordie Laird was a descendent of Mr. McMordie.

Rev. Joseph Tate.

He was received as a licentiate by the Donegal Presbytery March 1, 1748, and was sent to Lower Pennsborough, Marsh Creek and Conewago. A call was presented to Presbytery for him, from Lower Pennsborough, April 4, 1748, which he declined. On the 14th of that same month he was called to Donegal. Soon after this the Rev. Andrew Bay, of the New Side Presbytery of New Castle, accused him, before Presbytery, of having preached false doctrine at the Three Springs, Big, Middle and Rocky. He was, however, acquitted of the charge, October 25, of that year, and accepted the call to Donegal, that people giving him £70 to buy a farm and £70 salary. He was ordained and installed there November 23, 1748.

Immediately afterwards he was married, December 15, 1748, to Margaret, eldest daughter of Rev. Adam Boyd, of Octorara church. Mr. Tate, like Elder, Steel and McMordie, finding little prospect of harmony with the New Side brethern of Donegal Presbytery after the reunion, withdrew for a time, and afterwards had leave, with them, in 1768, to unite with the Second Presbytery of Philadelphia. He was sent by the Synod to Western Virginia and North Carolina, and was called to one of those churches. He died October 11, 1774, aged sixty-three.

Dr. Samuel Martin said of him, that he was an eccentric man, but faithful and fearless in reproving the vices and errors of his times.

Rev. John Steel.

This orthodox and heroic minister was born in Ireland, and was a licentiate of the Presbytery of Londonderry. He emigrated to this country in 1742, and put himself under the care of New Castle Presbytery, Old Side. By the request of Donegal Presbytery, he was sent, April, 1743, to supply Rockfish, Roanoke and Great Conewago, now Hunterstown and Gettysburg, from which last-named congregation he received a call to become its pastor, but which, after due consideration, he declined to accept. He was ordained by Presbytery of New Castle, October, A. D. 1744, and was installed at New London, Chester county, Pa., in 1745, and continued there until 1752. He was received by Donegal Presbytery in 1753, and became pastor of Upper West Conococheague, Mercersburg, and of East Conococheague, now Greencastle.

His pastorate of these congregations was in most troublous times. It was at the time of Braddock's defeat, July 9, 1755, and when this whole frontier country was overrun by Indian raids. As a consequence of these savage incursions the settlements were greatly disturbed and scattered, and the congregations broken up and many of the ministers compelled to seek other fields of labor. Mr. Steel, as all accounts of him agree, was a man of great courage and firmness, and of unquestioned soundness in the faith. His church at Mercersburg was fortified, and, like Elder, he carried his rifle with him to the place of worship and had it standing at his side ready for use at a moment's notice, during public services. When an attack was apprehended it was a common thing for him to gather a company of riflemen together and lead them, with great prudence and courage, in pursuit of the savage invaders. And among the first companies organized in West Conococheague, on the bloody outbreak of the Delaware Indians, in 1755, the Rev. John Steel was chosen captain. This command was accepted and executed with such skill, bravery and judgment as to commend him to the provincial government, which appointed him a captain of the provincial troops, which position he retained many years.

After leaving the Conococheague churches he preached for a time at Nottingham, Maryland, and then at York and Shrewsbury, in Pennsylvania, and, on the union of the Synods, in 1758, was called, April 20, 1759, to Carlisle, where he took charge of the congregation of Upper Pennsboro', or Meeting House Springs. George Duffield had just before this been called to Big Spring and the New Side congregation at Carlisle.

Soon after his settlement here, a protracted controversy sprang up between him and the Rev. Mr. Duffield. On the one side some circumstances connected with Mr. Steel's call and settlement in Carlisle gave great offense to Mr. D. and friends. The fact that he came there at all, the haste and secrecy of his call, the fact that they proposed, or had already commenced, the work of building a house of worship in the town, were all grounds of complaint. On the other hand a private letter written by Mr. D. to a personal friend, containing reflections on Mr. Steel's course, and that letter falling into Mr. Steel's hands, gave special offense on the other side, and was made a subject of public complaint. The matter was carried first into the Presbytery and from there to Synod. These troubles were greatly aggravated by difficulties which arose in connection with the examination of candidates for the ministry in regard to the matter of their Christian experience, and also by reason of objection having been made to the sitting in Presbytery of an elder from Mr. Steel's congregation on the alleged ground of not having been publicly ordained and installed. Presbytery and Synod, after much and long deliberation, made deliverances with respect to these things, but as anything like proper harmony between members of Old and New Sides in the Presbytery of Donegal had come to be regarded as a thing quite hopeless, the only remedy for this state of things which seemed practicable was for the Old Side members who were a minority to withdraw or absent themselves from the meetings and ask to be set off to another Presbytery, the Second Presbytery of Philadelphia, which they did, and it was done. Under the circumstances this seemed to be necessary to secure anything like peace or efficiency.

In the meantime Mr. Steel went on with his work at Carlisle, giving one-third of his time, as a stated supply, to East Pennsboro'. On April 10, 1764, however, the two congregations of Carlisle and East Pennsboro' agreed to unite in his support, and to have an equal portion of Mr. Steele's time and labors, for which they agreed to pay him £150 annually. The Presbytery approving of this arrangement, Mr. Elder was appointed to install Mr. Steel at East Pennsboro, he having been called and installed at Upper Pennsboro', or Carlisle, some time previously, as early as June, 1759.

Not much is now known as to the details of Mr. Steel's ministry in Carlisle, he having withdrawn from the Presbytery of Donegal and seldom meeting with the Second Presbytery of Philadelphia. It was during his ministry and by his people that the present edifice of the First Presbyterian Church of Carlisle was erected. The congregation was large and strong and continued to him their promised support. Mr. Steel himself was independent in his worldly circumstances. His congregation seems to have been composed largely of people from the country and to have been made up of a substantial people and to have had a steady and healthy growth.

In the War of Independence Mr. Steele and his people took an active and leading part. At the very outset of the popular excitement caused by the first intelligence of the Boston massacre and the closing of the ports of Massachusetts, a meeting of the citizens of several townships was called and held in the First Presbyterian Church of Carlisle, July 12, 1774, at which John Montgomery, one of the elders of that church, presided and strong action taken expressive of sympathy with the Boston sufferers as being in the common interest of all the colonies and in favor of concerted measures for the redress of past grievances and for future protection. And, two years later, when it was reported to the Assembly that three thousand men were organized, armed and ready for the conflict, the leading company in that battalion had for its captain the Rev. John Steel, whose previous experience and sound judgment, as well as the esteem in which he was held, rendered his services and example of great value. His advanced age now, however, would not admit of his embarking for the war. As a title of respect he was called the reverend captain. Mr. Steel was not spared to see the close of the Revolutionary struggle. In the very midst of it and at its darkest period he was called away. After a ministry of thirty-seven years and a pastorate at Carlisle of twenty years, he died August, 1779, and his remains lie buried in the old cemetery of Carlisle. Mr. Steel was a man of pure and exemplary life, sound in the faith, a good preacher, a faithful pastor, and careful in catechizing the young. He was appointed by the Synod of Philadelphia one of the committee to report a plan of union with the Synod of New York. He left no published writings.

George Duffield, D. D.

Mr. Duffield was the first of four generations of distinguished ministers in direct line of descent. He was born in Pequea township, Lancaster county, Pa., October 7, 1732. He was the third son of George and Margaret Duffield, who came to that place, from the north of Ireland, between 1725 and 1730. His parents were of French extraction and of the Huguenot refugees in England and afterwards settled in the north of Ireland. The name was originally Du Field. George, the subject of this sketch, was prepared for college at the Academy of Newark, Delaware, graduated at Princeton in 1752, united with the church at Pequea under the ministry of Dr. Robert Smith. He studied theology also under him, was tutor in Princeton College from 1754 to 1756, and was licensed by New Castle Presbytery, New Side, March 11, 1756, and was married a few days before to the daughter of Rev. Samuel Blair, of Fagg's Manor. He was called to the church of Big Spring and Carlisle, New Side, some time in 1757, but was not ordained and installed until the third Wednesday of September, 1759. In the meantime his wife died, September 25, 1757, and was buried with her infant child in Carlisle. The difficulties accompanying his first settlement have been already noticed in the sketch of Mr. Steel.

In 1761 a question was raised as to how much time Mr. Duffield was bound to render to each of his congregations. The congregation of Big Spring claimed one-half of his time, and the people of Carlisle demanded that two-thirds be given to them, and gave notice, by commissioners, if that was not allowed they would, at the next meeting, make application for all his time. At the next meeting, after considering the claims of each party, Presbytery decided, in view of Mr. Duffield's constitution being insufficient to endure the fatigue of giving one-half his time to Big Spring, that he should give two-thirds of his time to Carlisle and one-third to Big Spring and that the salary should be in the same proportion.

In 1743 Mr. Duffield was called to the Second church in Philadelphia, which had been organized out of the followers of Mr. Whitefield and of which the Rev. Gilbert Tennent, one of the most remarkable preachers of that day, was the pastor. This call, on various grounds and after much consideration, was not accepted. In 1766, after the death of the Rev. Gilbert Tennent, this call was renewed, but Presbytery declined, all things considered, to place it in his hands. In 1769 his relation to Big Spring was dissolved on account of the salary promised having been allowed to fall in arrears. In August of that year a call was presented for one-third of his time from the newly-organized congregation of Monaghan, proposing the usual salary of £50, or $133, for one-third of his time. This call was acccepted and he was released from Big Spring and installed there November 14, 1769.

May 21, 1772, a call was presented by commissioners from the Third Presbyterian church of Philadelphia for Mr. Duffield. After much consideration by Mr. Duffield and much deliberation by Presbytery, this call was accepted and he removed to Philadelphia, and there, after much opposition by the elders of that church and by the Presbytery and the trustees of the First church, he was installed pastor of the Third church and continued in this relation until his death, from pleurisy, February 2, 1790, in the 57th year of his age. His remains were buried beneath the central aisle of that church. Dr. Duffield was a man of ardent temperament, an earnest, zealous and popular preacher, in hearty sympathy with the great revival movement and with the friends and followers of Mr. Whitefield. He greatly excelled as an earnest and forcible off-hand speaker. He was equally zealous and patriotic in the cause of his country, and threw himself with all the ardor of his nature into the struggle for freedom and independence. He was chosen Chaplain of the Continental Congress and was often found following the army and doing all that he could to encourage, comfort and stimulate the soldiers in the great and protracted struggle and in preaching to them the gospel and in administering to them its consolations. The people in all his charges were warmly attached to him and greatly regretted his removal from them. Dr. Duffield was married a second time, March 5, 1759, to Margaret, sister of General John Armstrong, an elder in his church at Carlisle, and who was greatly distinguished for his heroic services in the Indian and Revolutionary wars. By this marriage he left two children, one of them being the father of the later Dr. Duffield, of Carlisle and Detroit. Dr. Duffield was the first Stated Clerk of the General Assembly.

FROM 1758 TO 1788.

Among those who settled within the bounds of this Presbytery, within this third period were, Rev. John Strain, Rev. Robert Cooper, D. D., Rev. John Craighead, Rev. James Laing, Rev. John King, D. D., Rev. Robert Davidson, D. D., Rev. John McKnight, D. D., Rev. Wm. Linn, D. D., Rev. John Linn, Rev. Charles Nisbet, D. D., Rev. James Snodgrass, Rev. Samuel Wilson.

Rev. John Strain.

Rev. John Strain, a minister of the highest reputation, both as a man and a preacher of the gospel, graduated from the College of New Jersey, 1757. It is supposed, but not certainly known, that he studied theology under Rev. Dr. Finley. He was licensed by the Presbytery of New Castle May 29, 1759, and was ordained *sine titulo* by the same Presbytery 1761. Sprague, in his annals, says he was settled as pastor of of the churches of Chanceford and Slate Ridge, now York county, Pa. He cites the testimony of Drs. Archibald Alexander, Samuel Martin and Charles Hodge, going to show that he was a man of fervent and devoted piety, of great zeal and ardor in his ministry, and one of the most eloquent and impressive preachers our church has ever produced. Dr. Wing, in a note to his discourse on the history of Carlisle Presbytery, says he was transferred by Synod to Donegal Presbytery in 1763, and supplied the New Side congregations which had withdrawn from Elder's and Black's ministrations, was called with Duffield to Philadelphia in 1772, but declined the call, and died May 21, 1774.

Robert Cooper, D. D.

Robert Cooper was born in Ireland about 1732. His father died when he was a child. At the age of nine he came with his mother and two sisters to America and settled in Lancaster county, Pa. The family had very little means. He, like many others, was greatly indebted to the energy, industry and economy of an excellent mother in obtaining an education, whose physical and mental qualities he is said to have inherited. He was ever mindful of the self-denying efforts and struggles of his mother for his comfort and advancement, and manifested his appreciation and gratitude for the same by the most affectionate filial attention as long as she lived He prepared for college under Rev. John Roan, pastor of the New Side congregations of Paxton and Derry and Mt. Joy, entered Princeton College and graduated September, 1763. He studied theology with Mr. Roan and Dr. George Duffield, of Carlisle, was licensed to preach by Presbytery of Donegal, February 22, 1765, ordained and installed pastor of Middle Spring, November 21, 1765. His pastoral relation with this church was dissolved, on account of impaired health and depression of mind, April 12, 1797, and he died April 12, 1805. His remains were interred in the lower graveyard of Middle Spring Church. Dr. Cooper was an able, instructive and edifying preacher, a diligent, laborious and successful pastor, and continued in the work of the ministry with great fidelity, usefulness and success for a period of over thirty-one years. He had a good library for his day, a part of which had been selected and purchased in Scotland for him by Dr. Witherspoon. He was a well read theologian and noted for being a competent theological instructor. Among those who resorted to him for theological instruction were a number of students who afterwards attained to distinction in the church, such as Dr. John McKnight, Dr. Joshua Williams, Dr. Francis Herron, Dr. Matthew Brown, Dr. David McConaughy, Rev. Samuel Wilson and others. His church greatly increased under his ministry. He was moderator of the United Synod of Philadelphia and New York in 1775, and was a member of the committee to prepare rules for the government of the the Assembly in 1785. Dr. Samuel Miller, in his life of Dr. Rogers, in speaking of this committee, said of Dr. Cooper, that "he was a man of remarkably sound mind, and a divine of great judiciousness, piety and worth." He was regular in his attendance at Presbytery, and took a lively interest in all the movements of the church at large. He was eminently patriotic, and on December 24, 1776, was regularly commissioned as chaplain in the Revolutionary Army, which commission he resigned January 25, 1777. Mr. Cooper was married to Elizabeth Kearsley, of Carlisle, by whom he had two sons and two daughters. One son died in infancy. The other son, John, had charge of Hopewell Academy. His oldest daughter, Jane, married Samuel Nicholson, died early in life, leaving one daughter. His second daughter, Elizabeth, married Rev. Isaac Grier, the father of Robert C. Grier, of the Supreme Court of the United States, and of Rev. Isaac Grier, of Mifflinburg, Pa., of John C. Grier, of Peoria, Illinois, and of General Wm. N. Grier, of the U. S. Army. Rev. J. Grier Hibben, now pastor of Falling Spring church, Chambersburg, Pa., is a great-grand-son of Dr. Robert Cooper.

Rev. John Slemmons.

Mr. Slemmons graduated at Princeton College in 1760, was licensed by the Presbytery of Donegal in 1763, and ordained and installed at Lower Marsh Creek in 1765, and dismissed from there December 20, 1774. He was called to Slate Ridge and Chanceford, now York county, soon after, and resigned there 1783. He died July 10, 1814. His remains were interred in the graveyard of Piney Creek church.

Rev. John Craighead.

Mr. Craighead was the son of John C., and grandson of Rev. Thomas Craighead. He was born in 1742, near Carlisle. He graduated at Princeton college in 1763. He was a classmate of Robert Cooper, studied theology with Dr. Robert

Smith, of Pequea, was ordained and installed pastor of Rocky Spring church in 1768. Here he continued his ministry until 1799, when, on account of failure of health and mental derangement, his pastoral relation was dissolved. He died April 20, 1799, and was buried in the Rocky Spring graveyard.

Mr. Craighead is noted in history for his earnest and patriotic appeals to his people during the struggle for American Independence, and for his services as captain and chaplain to a company formed from his own congregation in response to his patriotic appeals, at a solemn crisis in the war, when the whole male portion of the congregation rose to their feet in token of readiness to embark in defense of the country.

Rev. John King, D. D.

Dr. John King was pastor of the church of Upper West Conococheague, Mercersburg, from 1769 until 1811, and fourth moderator of the General Assembly in 1792. He was the son of Robert King, a ruling elder in the Chestnut Level church, Lancaster county, Pa. He was born December 5, 1740. His father, a truly pious man, careful in the religious education of his children, came from Ireland, and purchased a tract of land in that part of Lancaster county, on which he lived until his death in 1760.

At the age of thirteen John entered a classical school at home, and continued in it until he had acquired a considerable knowledge of Latin, Greek, logic and mental and moral philosophy. He then engaged in teaching school for three years in West Conococheague. One of his pupils was John McDowel, who afterwards became Rev. Dr. McDowel, provost of the University of Pennsylvania at Philadelphia.

At the end of that time, in 1763, he retured home, the Indian war having broken out and his sister having been killed by the savages and his school much declined, greatly perplexed as to what he should pursue as his life work. He had had the benefit of a careful religious training at home, and had been the subject of early religious impressions and had united with the church at Conococheague, but had not had any special or comforting religious experience until at a com munion service at East Conococheague, conducted by Messrs. Steel and Roan. This was the first time he had partaken of the sacrament of the Lord's supper, when he states he found himself unusually engaged with the concerns of religion and in prayer, before and during the communion services, and that he had then much freedom in receiving Christ and in devoting himself to his service. Still, he had afterwards much reason to complain of his heart as careless about the things of true religion, though he still had seasons of much spiritual tenderness, and had at times much freedom in receiving and resting on Christ for salvation. After much reflection, being still distrustful of his religious experience, and knowing that his voice was weak and that he had suffered much from hoarseness, he thought he could not see his way clear to study for the ministry, and finally concluded, all things considered, that the finger of Providence pointed him to the medical profession. In regard to this, after much loss of time and means, he was over-ruled, when, by the advice of his classical teacher and Dr. Allison, vice provost of the University of Pennsylvania, he was led to abandon all further effort in that direction and enter the university with a view of preparing for the ministry. This he did May, 1765, and graduated in May, 1766. He studied theology with his pastor at Chestnut Level, and was licensed by the Second Presbytery of Philadelphia, August 13, 1767. He supplied the church at New London that fall and winter, visited Upper West Conococheague in the meantime and preached there, and the next spring received a call to that congregation, but was not ordained and installed pastor until August 30, 1769, He was there married to Elizabeth McDowell, a pious and most excellent woman, a grand-aunt of the Rev. J. I. Brownson, D. D., and performed his life work in that congregation. He resigned his charge September, 1811, and died July 15, 1813, in the seventy-third year of his age, and his remains were interred in the cemetery at Church Hill, close by the church where he had preached the gospel for over forty-two years.

Dr. King was a man of a good mind, which he diligently improved. "He was," said Dr. Creigh, "a man of piety, social in his disposition, an edifying preacher, sound in the faith, diligent as a pastor, and a man of varied acquirements." Under his ministry the state of the congregation was peaceful and prosperous. At every communion season the number of professing disciples was increased by new accessions. His labors were owned of God, and eminently blessed in building up this church. He was all his life a diligent student, and became a good general scholar. Said Dr. McKnight in his memorial sermon: "Besides being a good Latin and Greek scholar, he had a competent acquaintance with Hebrew and French. He had studied natural and moral philosophy, astronomy, mathematics and logic with attention, and had a considerable general knowledge of chemistry. He had also paid considerable attention to ecclesiastical history. With divinity, in its several branches, he was well acquainted." Dr. David Elliott speaks of him as a man of strong mind, an able and well read theologian, a man capable of close and logical processes of thought, capable of investigating the most difficult and abstruse subjects with marked ability. His preaching was solid, scriptural and edifying, rather than popular. He was an intelligent and judicious ecclesiastic, and was chosen moderator of the General Assembly in 1792, at Carlisle, Pa.

In his religious belief he was strictly Calvinistic, a warm friend of the doctrines of grace. As his life advanced he manifested an increasing concern for the interests of Zion. He was a man of a catholic spirit, held friendly intercourse with persons of other denominations, and was ready to encourage all who sought the advancement of Christ's kingdon, but was uncompromising in his adherence to that system of doctrine which he held to be revealed in the word of God.

He was a man of great moral courage, an earnest advocate of law and order in the face of violent opposition and much popular excitement. At the same time he was thoroughly patriotic, sympathizing fully with the war for independence, making many addresses in defence of the rights of the colonies, and in favor of liberty and independence, volunteering his services and going as a chaplain in the army.

On his tomb is found this inscription: "As a tribute of respect to the memory of Rev. John King, D. D., upwards of forty-two years the able, learned and faithful pastor of the congregation of Upper West Conococheague, whose life exhibited the beauty of holiness, whose death declared the triumph of the cross, this monument is erected by the grateful children of his pastoral care."

Dr. King was the author of a catechism on the evidences of Christianity, and of a dissertation on prophecy. Among other public services, he gave the charge at the ordination of the Rev. John McMillan, the patriarch of western Pennsylvania, at Chambersburg, Pa., June 19, 1776, and also the charge at the ordination and installation of Dr. Cathcart, at York, Pa., in 1793.

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, forever and ever."

Rev. Robert Davidson, D. D.

Mr. Davidson was a native of Maryland, born at Elkton in 1750; graduated at the University of Pennsylvania, at Philadelphia, in 1771, was licensed by the Presbytery of New Castle at the age of twenty-two. At the age of twenty-four he was appointed instructor in the University of Pennsylvania, and was soon made professor of history. At the same time, 1774, he was chosen assistant to Dr. Ewing, pastor of the First church, and was ordained by the Presbytery of Philadelphia.

In these positions he was distinguished for learning, patriotism and piety, and for his ability and zeal, for his purity of character and life as a minister of the gospel.

In 1784 he was chosen professor of logic, metaphysics and ethics in Dickinson College provisionally, and acted as its temporary president, on the recommendation of Dr. Rush, a warm friend and patron of the institution, and who wrote to Dr. Nisbet, saying: "His name will be of use to us, for he is a man of learning and of excellent private character."

In 1785 he accepted a call from the first Presbyterian congregation of Carlisle, and was installed April 27, 1785. He received the honorary title of D. D. from the University of Pennsylvania at the age of twenty-five.

Soon after his installation, proceedings were entered upon for the union of the two congregations of Carlisle, formerly under the care of Mr. Steel and Dr. Duffield, both of which had been for some time vacant, and also for the completion of the church edifice of the First church. These measures proved successful, resulting in the union of the two congregations, and the completion of the church edifice, with Dr. Davidson as pastor and Dr. Nisbet as associate preacher, each alternating every Sabbath morning and afternoon.

Under the ministry of these two able divines the people enjoyed great privileges. Both were able and learned and scriptural preachers, rich in the exposition of divine truth, and abounding in historical and classical references and illustrations. On Dr. Davidson devolved the whole work of pastoral visitation and catechetical instruction, in both which he was punctual and faithful. Under the ministrations of these men the congregations were not only numerous, but people were attracted to the place and took up their residence in Carlisle in order to enjoy these educational and religious advantages.

In 1793, these ministers, like most Presbyterian ministers of that day, while patriotic and the friends of religious and civil liberty, were also, like Dr. King, the friends and supporters of law and order. When those engaged in the distillation and sale of whiskey sought to excite a rebellion against the government, rather than pay the tax imposed upon the products of their five thousand public and private distilleries of that time, Dr. Davidson and Dr. Nisbet expounded the scriptures in relation to the duty of all good citizens, "obeying the powers that be, and of rendering tribute to whom tribute was due." They took a firm stand in support of the government, and as to the duty of all good citizens at such a time, even at the risk of personal insult and threatened violence.

After the death of Dr. Nisbet, January 18, 1804, Dr. Davidson, as vice president, discharged the duty of principal of the college for five years, and then, on the election of Dr. Atwater, resigned all connection with the faculty and devoted himself exclusively to his pastoral work, receiving a vote of thanks from the trustees for his long and faithful services to the college

Dr. Davidson continued pastor of the First Church of Carlisle for twenty-eight years. The Old and New Side division was healed in that congregation under his ministry. He was systematic and indefatigable in his labors. His motto was a time for everything and everything in its time. Every moment of time with him was occupied. He mastered eight languages, was well read up in theology, had a general acquaintance with the whole circle of the sciences of that day. Astronomy was with him a specialty. Music and drawing were with him pastimes or recreations.

In 1797, he was chosen the sixth moderator of the General Assembly. His memorial discourse on the death of Washington, in 1799, and on the death of Dr. Nisbet, in 1804, were published. He was married three times. but left only one son, the late Rev. Robert Davidson, D. D. He died, December 13, 1812, of dropsy in the chest, in the sixty-third year of his age. His brief and well-earned inscription on his tomb is

"*A Blessed Peacemaker.*"

He left twenty volumes of manuscript sermons and scientific lectures. He always preached with a manuscript of his sermon before him.

Rev. John McKnight, D. D.

John McKnight was born near Carlisle, Pa., October 1, 1754. His father, who was a major during the French and Indian war, died during his childhood. John was noted for special buoyancy and amiability of temper as a youth, by reason of which he was a general favorite with his youthful associates. He graduated at Princeton College under Dr. Witherspoon, in 1773, studied theology under Dr. Cooper, of Middle Spring, was licensed by Presbytery of Donegal, in 1775, and ordained by same Presbytery, in 1776.

In 1775 he went to Virginia and organized a church on Elk Branch, between Shepherdstown and Charleston. Here he labored until 1782. In 1783 he accepted calls to Lower Marsh Creek, now in Adams county, Pa., and Tom's Creek, Md. Here he spent, what he regarded ever afterwards, the six happiest years of his life. He had a farm of one hundred and fifty acres which the people, in their kindness and friendship for him, left him little to do in the way of the cultivation of it, and, in addition to which their voluntary contributions to him, more than doubled the salary promised him.

While he was pastor here an amusing incident occurred, the story of which has been attributed to others, especially to Dr. Edgar, of Nashville, Tenn., as its original author.

He had just ordained three new elders, and one of these was appointed to attend Presbytery the following week. On the evening before they were to set out for Presbytery on horseback, he came to Mr. McKnight, in much trepidation of mind, to inquire of him what the duties were which were required of him as a delegate to Presbytery. Perceiving his embarrassment, Mr. McKnight assumed a very serious manner and said to him: "Well, sir, I will tell you what you are to do, you are to be here in time to see that my horse is properly fed and groomed and saddled and bridled and ready in time for us to start, you are to keep along with me and be ready to go on and open and shut all gates, put down and up all bars, you are to go on before and order dinner for us, you are to pay all bills, and then vote always as I do."

This sally of humor relieved the anxiety of the new elder, and he joined the minister in a hearty laugh, and then was informed as to what his real duties would be.

At the end of six years in Marsh Creek, Mr. McKnight was called to be collegiate pastor to the Rev. Dr. John Rodgers, pastor of the Collegiate churches in the city of New York. This call, after the most careful consideration, with the advice of Presbytery, he accepted, and was installed December, 1789. Here he continued in the earnest and faithful discharge of his ministerial duties for twenty years, preaching, for the first four years, three sermons each Sabbath, until the call of Rev. Samuel Miller, as a colleague, in 1793. In 1792, he received from Yale College the honorary title of D. D. In 1809, the collegiate relation, which he never liked, was dissolved, and by measures which he regarded unjustifiable. On this account and on account of his health being already enfeebled, and anticipating protracted jealousies and collisions, with the consent of Presbytery, he resigned his charge and returned to Pennsylvania, and settled on a small farm with modern improvements, near Chambersburg, Pa., which he purchased for a home. Soon after this Rocky Spring church being vacant, he was invited to take charge of it. Declining a call, he consented to serve them as a stated supply, as his health would permit. He performed for that church all the duties of a pastor while supplying them with as much fidelity and regularity as if he had been installed. He had a number of invitations to other churches in the State of New York, all of which he respectfully declined. In 1815, he was constrained to accept the presidency of Dickinson College, but finding it, as it appeared to him, seriously, if not hopelessly, embarrassed financially, he resigned that position at the end of one year. Returning again to his farm, he there spent the remainder of his life, preaching as opportunity occurred and his strength would allow, and, on the 21st of October, 1823, in the seventieth year of his age, from the effects of a bilious epidemic disease, he passed away in the full exercise of his mental powers and with a lively assurance of eternal life in the world to come.

In 1795, Dr. McKnight was chosen moderator of the General Assembly, in Carlisle, Pa.

He published six sermons on faith, which were highly commended by Drs. Rodgers and Witherspoon, besides a number of others preached on different occasions.

He was married to Susan, daughter of George Brown, of Franklin county, by whom he had ten children, two of whom entered the ministry.

Dr. McKnight was described by the late Dr. Duffield, "As a man of slender person, above medium height, and of a considerate and reflective countenance, indicative of deep and protracted thought. His bearing and address were graceful and dignified, without any manifestation of overbearing pride or haughtiness, such as is sometimes assumed by distinguished and popular preachers. He was at his ease in all society, and could adapt himself to circumstances and to all classes of persons. As a preacher he was calm, dispassionate, with little of variation of tone or gesture, with no prancing about and little gesticulation, yet not monotonous or unimpressive, but with a manner well adapted to his matter, which was generally a lucid and logical exposition of some important Scripture truth. He was a zealous expounder and defender of the Calvinistic faith, which he was careful always to enforce by a due citation of Scripture passages. The bearing of Christian doctrine on religious experience he was wont clearly to set forth." He took an active part in the discussion of the question relating to the location of the theological seminary, in the General Assembly of 1812, earnestly advocating Chambersburg, Pa., as the place for its location rather than Princeton, N. J.

Rev. Wm. Linn, D D.

William Linn was born in Lurgan township, near Roxborough, in what is now Franklin county, Pa., February 27, 1752. He was the oldest son of William Linn, a ruling elder in the Middle Spring Presbyterian church. His mother is believed to have died in Shippensburg, in November, 1755, where, in consequence of the Indian raids at that time, the family, with other frontier settlers, had fled for refuge to the fort erected at that place. His grandfather had come from Ireland, in 1732, and had settled first in Chester county, Pa., and from thence had come, prior to 1750, to the Cumberland Valley, and purchased and settled on the tract of land where William was born. William, after going to such schools as the neighborhood in which he was raised could afford at the time, was then sent to a grammar school under the tuition of Rev George Duffield. Afterwards he was sent to the classical school of the Rev. Robert Smith, of Pequea, where he completed his preparation for college. While at this school he became deeply impressed with a sense of his religious duties, and entered upon the religious life in which he became distinguished as an eminent minister of the gospel. He entered Princeton College and graduated in the class of 1772, studied theology under his pastor, Rev. Robert Cooper, D. D. He seems to have been licensed and ordained by the First Presbytery of Philadelphia, or that of New Castle, in 1775 or 1776, and was appointed chaplain to Fifth and Sixth Pennsylvania Battalions, February 15, 1776, and preached an able and patriotic sermon before the soldiers of Magaw's battalion, in Carlisle. Pa., March 17, 1776, which was published at that time, and since re-published in the *Christian Intelligencer.*

Mr. Linn was married previous to this time to Miss Rebecca Blair, daughter of Dr. John Blair, formerly pastor of the Big Spring Church.

Shortly afterwards Magaw's battalion was ordered to Canada, when Mr. Linn, because the situation of his family would not admit of his protracted absence from home, resigned his chaplaincy, and received a call to the Big Spring church, April 9, 1777, and was received from the First Presbytery of Philadelphia, and installed pastor of said church, October 3, 1777. Here he continued until 1784, performing faithfully and with increasing acceptance and usefulness the duties of pastor and preacher. He was then elected principal of Washington Academy, in Somerset county, Md. At the end of one year, on account of the sickness of his family, he was obliged to resign this position and to remove from that region. He accepted a call to the Presbyterian church of Elizabethtown, N. J , now Elizabeth City, in 1786, but, in 1787, he was called to be collegiate pastor of the Reformed Dutch church in the city of New York, which position he accepted and occupied until 1805. After entering on his work here he was chosen the first chaplain to Congress, May, 1789. In his position in the city of New York, Mr. Linn rose to great eminence in the ministry and attained to a reputation for talents and eloquence second to no other minister at that time in the city. His style of discourse was simple, chaste and forcible, his manner of address tender, affectionate and sincere. His eloquence has been described as not consisting in mere sudden and passionate outbursts of thought and feeling, but his was an ardor growing as the discussion of his subject advanced, and as the importance of his theme was seen and felt; and, as he approached the conclusion of his discourse, his mind became so absorbed in his theme, and his glowing imagination conceived his objects so vividly, and his language, of which he had great command, was so graphic that the effect upon the people was often similar to what is said to have taken place under the preaching of Massilon and Bourdaloue. His efforts on special occasions were masterpieces of thought and diction. In his missionary and charitable discourses he was eminently successful. His oratory at such times was often of such a nature that he would thrill his audiences with emotions of joy, and then again overpower them with scenes of sorrow and dismay, and so earnest and impassioned were his appeals, that many in the audience were known to start up unconsciously from their seats and be seen standing on their feet.

As a stated preacher of the gospel he was eminently practical. The great aim of his ministry was to exalt Christ, and the burden of his discourses was to set Him forth as to His Divine Person and atoning work, and to direct even the chief of sinners to his cross. His exhortations were earnest, persuasive, tender and faithful. He was also eminently patriotic, and took a warm interest in the politics of his times, even to the extent of giving offense to those of opposite views.

Dr. Linn resigned his pastorate in New York in 1805, on account of declining health, and removed to Albany, N. Y. He there engaged to supply the church, preaching once each Sabbath for one year. In the meantime he was chosen president of Union College, Schenectady, N. Y., but was unable to accept the position on account of rapidly failing health. He died in Albany, January, 1808. Dr. Linn was thrice married and had ten children.

He was the father of Dr. John Blair Linn, who was born in Newville, March 14, 1777, graduated at Columbia College, New York, in the year 1795, in the same class with Dr. Romeyn, of New York, and Dr. Inglis, of Baltimore. He studied law under Alexander Hamilton, a personal friend of his father, but afterwards studied theology under Dr. Derick Romeyn, professor of theology in the Reformed Dutch church, and was licensed to preach by the Classis of Albany in 1798, and was ordained and installed co-pastor to Dr. Ewing, of the First Presbyterian church, Philadelphia, in June, 1799.

Dr. John Blair Linn was possessed of talents of a very high order, and of rare poetical genius. He was a man of fine literary culture, at the same time capable of profound philosophical research. He at once took a high position as a preacher. He was sought after by a number of the most prominent congregations in the country. He filled the pulpit of the church to which he was called with great acceptance to the people, and found time besides for important literary and scientific work. But his brilliant career was soon cut short by disease, and he died August 30, 1805, in the twenty-ninth year of his age. His death was greatly lamented, but by none so deeply as by his father, to whom it proved a shock from which he never recovered.

Dr. William Linn left a number of publications. A volume of historical discourses, sermon on the spiritual death and life of the believer, discourses on the signs of the times, eulogy on Washington, and other occasional discourses.

Rev John Linn.

John Linn was born in Adams county, Pa., in the year 1749. He was of Scotch-Irish descent. His parents were members of the congregation of Lower Marsh Creek. He united with the church when quite young. He prepared for college at the school of Rev. Robert Smith, of Pequea, and graduated at Princeton in 1773, under the presidency of Dr. Witherspoon, in the same class with John McKnight, John Blair Smith and William Graham. He studied theology under Rev. Robert Cooper, D. D., was licensed by the Presbytery of Donegal December, 1776, and soon after was ordained and installed as pastor of the congregations of Sherman's Valley. In this charge he continued to labor faithfully and acceptably throughout the entire period of his ministerial life, and there died, in the year 1820, in the seventy-first year of his age.

Soon after his settlement he married Mary Gettys, a member of a highly respected family in that vicinity, by whom he had seven children, five sons and two daughters. One of these was the Rev. James Linn, D. D., for over fifty years pastor of the church of Bellefonte, Pa.

Mr. Linn was a man of large, active and muscular frame, a man of strong constitution and great physical endurance. He was possessed of more than ordinary intellectual endowments, a good preacher, and faithful in the performance of all ministerial duties. It was his custom to write out his discourses, but to preach without the use of his manuscript. He was noted for a remarkably clear voice, and was a speaker of great solemnity and impressiveness. He was social and cheerful in society, and capable of adapting himself to all classes of people and every variety of circumstances. His general tone was that of sobriety of mind, and of one who was observant of the proprieties of his profession. As in the case of many of the ministers of that day, his salary was inadequate to the support of his family, and he was under the necessity of devoting considerable time to the management of his farm, and at certain seasons of the year of taking part in the labors of the same, and yet without remitting his regular preparation for the pulpit on the Sabbath. In his family, and in all his intercourse with his people and with his ministerial brethren, he habitually deported himself with christian dignity, kindness and propriety. His descendants are the Linns of Chambersburg, Williamsport. West Philadelphia, Pa., Springfield, Ohio, and elsewhere, all adherents of the Presbyterian church.

Rev. Charles Nisbet, D. D., First President of Dickinson College.

Dr. Nisbet was in many respects a truly great man. He was a man of strong natural abilities, of extensive reading and wonderful memory. He was called a walking library. He was the master of nine languages, a noted metaphysician, and a well read theologian. Of him no full account can be given in these hasty sketches, nor is it necessary, as we have his published biography by Dr. Samuel Miller, and sketches of him in Sprague's Annals and Davidson's Biographical Sketches of Synod of Philadelphia.

He was born in Haddington, Scotland, January 21, 1736, graduated from the University of Edinburgh at the age of eighteen, studied divinity for six years in the Divinity Hall, in the same city, and was licensed, September 24, 1760, by the Presbytery of Edinburgh. While in the university he met all his expenses by performing the duties of a private tutor, and when in the Divinity Hall he did the same thing, chiefly by contributions to one of the popular periodicals of that day. The first two years of his ministry were spent as a stated preacher in Glasgow, but he was not there ordained or installed. He then received and accepted a call to the large and intelligent congregation of Montrose, and was there ordained and installed May 17, 1764. Here he married and labored with growing reputation as a preacher and sound theologian, and with great and increasing acceptance and usefulness to the people of his charge.

Not long after his settlement, Dr. Witherspoon was elected president of Princeton College, which position he at first declined to accept, and recommended Dr. Nisbet, who was then only in his thirty-first year, as the most suitable person known to him to fill that position.

Dr. Nisbet, like Dr. Witherspoon, belonged to the orthodox wing of the Church of Scotland, in contradistinction to the "moderate party" in that church, and, with Dr. Witherspoon, he took an active part in the deliberations and important discussions in the General Assembly. He was an earnest advocate of reform in the established church, and was especially opposed to the patronage act, and zealously advocated its repeal and the restoration to the churches of the right to choose their own pastors, the question which subsequently occasioned the disruption of the church.

He, also, like Dr. Witherspoon, was of the number of those who, though subjects of Great Britain, justified the course of the American colonies against the mother country, and hesitated not to give expression to his views, publicly as well as privately, in reference to that contest which resulted in their independence.

Some of Dr. Nisbet's speeches in the General Assembly of the Church of Scotland have been preserved and have been pronounced models of eloquent discussion in a deliberative assembly, with perhaps the exception that, like most of his polemic efforts, they are notable for an excess of wit and sarcasm.

In 1783 Dickinson College was organized, and in 1784 Dr. Nisbet was chosen its first president, and his acceptance of the position was earnestly urged by Governor Dickinson, Dr. Rush and other friends of the institution, After much deliberation, and against the advice of many and of some distinguished friends, he gave notice of his acceptance of the same. He arrived in Philadelphia in June, 1785, and was the guest of Dr. Rush, and after visiting Dr. Witherspoon at Princeton, set out for Carlisle and reached that place on the fourth of July. He was received with great respect and attention, and on the following day was formally inaugurated as president of the college and delivered his inaugural discourse, the subject of which was, "The Relation Between Learning and Piety." It was published and was regarded as in all respects worthy of his high reputation for natural ability and scholarship. Dr. Nisbet brought with him his family, consisting of two sons and two daughters, he having already buried four children in Scotland.

The bright prospects with which he entered upon the duties of the college were soon over-clouded with disappointment and affliction. Soon after his inauguration he and several members of his family were prostrated by a violent and lingering fever, which led to his disability and confinement for several months, from which his recovery was very slow and gradual. The effect of this long illness was very depressing and discouraging to him, so much so, as to lead him to resolve to return to his native country, and in October to tender his resignation to the trustees of the college. Providentially he was led to postpone his return until the next spring, because the winter season was unfavorable to a sea voyage. In the meantime his health had been regained, and with restored health came back increase of courage and disposition to re-engage in the work which he had resigned. On May 10, 1786, the Board to which he had tendered his resignation and by which it had been very reluctantly accepted, unanimously re-elected him president of the college. He resumed his official duties and pursued them with unabated vigor and manifold labors from year to year until the winter of 1804, when he took a severe cold, which led to inflammation of the lungs, and which, after three weeks of severe sickness and much suffering, terminated his useful and valuable life, January 18, 1804, in the sixty-eighth year of his age. He died as he had lived, a firm believer in the doctrines of grace, and with a triumphant faith in a glorified Redeemer.

Dr. Nisbet, in the judgment of many of his best qualified pupils, was not only a man of a very high order as to natural abilities, but in love of knowledge and in solid and varied learning, as excelling most of the learned men of his age.

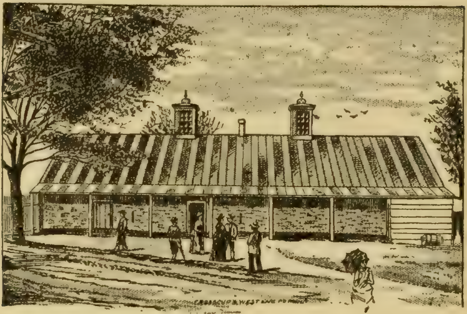
He was not only at home in both the ancient and modern languages, and well read up in the literature of these languages, but was a man alike distinguished for his acquirements in sacred and secular knowledge.

As president of the college, he at once prepared and delivered to his classes four separate and distinct courses of lectures. One in Logic, one in Mental Philosophy, one in Moral Philosophy, and one in English Literature, including special reviews of the principal Latin and Greek classics.

In addition to these several courses in the college, he prepared and delivered to graduates of the college, who desired to study for the Christian ministry, a course of four hundred and eighteen lectures in systematic divinity, delivering five lectures each week of the course extending through two years. These lectures were all fully written out and read with great deliberation, so as to allow the students time for making full notes of the same. Besides these, he had also a course of twenty-two lectures in Pastoral Theology.

As yet the college had no buildings; and Dr. Nisbet is said to have taught his classes and delivered his lectures for a time in a room at the Barracks. At the time Lee's army invaded the State, in 1863, all the buildings at the Barracks were burned except the Guard House, which still stands.

As a theologian, Dr. Nisbet was a thorough Calvinist of the old school. He was a great admirer of the Westminster standards, considering them the best exposition of the system of



THE OLD GUARD HOUSE, CARLISLE BARRACKS.*

doctrine taught in the Holy Scriptures which the Christian church had produced.

As a preacher Dr. Nisbet had great and peculiar excellence. He was never known to use notes of sermons in any form in the pulpit. His sermons were usually full of thought and instruction, and often striking and deeply interesting. His matter was uniformly solid and clearly stated, and never failed to fix and reward the attention of those who were serious and thoughtful and who cared more for sound scriptural and theological instruction than for the ornaments of rhetoric and mere empty declamation. His manner of speaking was calm and dignified, his style was remarkably clear and direct, and always adapted to please and interest intelligent and serious hearers.

With all his talents and learning, wit and sarcasm, he was simple and tender as a child in worldly matters and in social relations. His chief deficiencies were his accustomed proneness to express his opinions at all times without reserve, his disposition to indulge in satire and ridicule, his fixed Scottish habits and prejudices, and his want of flexibility in the way of accommodating himself to the requirements of his new position and to the state and necessities of a new country. He had been a devoted student from his boyhood, and an omnivorous reader of books. He was remarkable in youth for physical activity and endurance. It was not an unusual thing for him, in early life, to take a run of a winter's morning of twenty miles before breakfast, without any painful effort or exhaustion. In middle life he became suddenly corpulent, and continued so, despite all his efforts to abate or arrest it, to the end of his days. Dr. Samuel Miller and Dr. Matthew Brown, two of his pupils and two of the writer's teachers, always spoke of him with the utmost veneration, gratitude and love.

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* The Old Guard House was built by the Hessian prisoners during the Revolutionary War. This building is the only one left as it was in 1785.

Dr. Nisbet's earnest and active life was terminated, January 19, 1804, and his remains were interred in the old graveyard, Carlisle.

MONUMENT OF REV. CHARLES NISBET, D, D., OLD GRAVEYARD, CARLISLE, PA.

Rev. John Black.

The above-named minister was pastor of Upper Marsh Creek, now Gettysburg church, for nineteen years. He was a man of superior talents, good scholarship, of devoted piety, an earnest and successful preacher of the gospel, and a most highly esteemed friend and neighbor of Dr. William Paxton, of Lower Marsh Creek church.

Mr. Black was born in North Carolina. He entered the junior class in the College of New Jersey, and graduated, in 1771. He was licensed by the Presbytery of Donegal, in 1773, and was installed pastor of Upper Marsh Creek church, August 15, 1775. He had supplied the pulpit at intervals for more than a year previously.

The greater part of his ministry in this charge was very acceptable to and highly appreciated by the people. He was a man of rare natural gifts, of thorough scholarship for that day, and a popular and impressive preacher.

Soon after he took charge of the congregation, the attendance upon his ministry so increased, that the previous log church building was found too small to accommodate the people, and measures were taken for the erection of a much larger stone edifice. The dimensions of the new building were 48x62 feet, arranged according to the plan of most of the church buildings of that period. It had four doors, one at each end of the long broad aisle in front of the pulpit the whole length of the house, and two on the south side, at the end of the cross aisles, with pulpit and sounding board on the north side of the audience room, and precentor's stand in front of the pulpit. This new edifice was built in 1779 and 1780, and cost the congregation a great struggle. The aisles were unpaved. The Presbytery of Donegal met in this church in 1781, by invitation of the session. The popularity of Mr. Black as a preacher at this time was very great among the people, and he was held in the highest esteem by his ministerial brethern, and this continued so for many years. The church prospered financially and spiritually under his ministry. A stranger visiting in the congregation, when introduced to him, said to him, "Are you that Mr. Black of whom all men speak well? I have been thinking of the woe pronounced on such as you."

Mr. Black, as already intimated, was on intimate and friendly terms with Dr. William Paxton. They were very congenial in their tastes, reading, habits of thought, and spent much time in each others company, and in conversations and earnest discussions on theological and philosophical subjects, and pursued together such courses of reading and careful study as were mutually interesting and profitable to them.

Mr. Black published a few essays, of which one is still extant, on the subject of church psalmody, which attracted much attention at the time of its publication. He was noted for his regular and punctual attendance on the meetings of Presbytery, and was stated clerk of the same for most of the time from 1775 to 1790. He became greatly concerned on account of the intemperate use of intoxicating drinks among his people and in the community at large at that time. And during the latter years of his ministry in this congregation, he felt constrained to take a moderate and firm stand against the drinking usages which then so generally prevailed. One of the measures which he, in his anxiety to stay the ravages of intemperance among his own people at this time, adopted, was to submit to them for their consideration and signature the following resolutions:

1. We resolve that we will not make a common, much less a frequent, use of spirituous or intoxicating liquors, and will guard at all times against drinking so as in the least to disturb our frame, or in any wise injure us in rational or religious exercises.

2. We resolve, secondly, to avoid temptation to the vice of drunkenness, to shun the company of drunkards, to abstain from places where liquors are sold, except when the pursuits of our lawful business or the duties of good neighborhood oblige us to visit them.

3. Moreover, we resolve that we will not give much liquor to persons whom we may employ in harvest, at house-raisings, or any other gathering for labor, to such a degree as to injure them, and that at vendues which any of us may make we will not afford any of it at all.

Moderate as these resolutions were, yet they met with but little favor, only three men in the congregation signing them. Such was the state of public sentiment at that time that a very wise and cautious opposition to the evils of intemperance would and did excite great and general ill-will, and bring upon the advocate of the most qualified abstemiousness the scoffs and jeers of the people. Such was the experience of Mr. Black. His great popularity at once began to wane. The subscriptions to his support began to fall of and steadily declined. Men under the influence of intoxicating drinks, as they passed by his residence, would shout insulting epithets at him, so that he remarked that he had escaped the woe of having all men speak well of him, and he had, like the Psalmist, become the song of the drunkard.

In view of this growing and insane opposition to him, simply on the ground of the very moderate and wise position he had taken in regard to the intemperate use of strong drinks, he felt constrained, in 1792, to ask leave of Presbytery to resign the pastorate of the church. His brethren in the Presbytery, however, insisted upon his remaining for a season, in the hope of his overcoming the opposition manifested towards him. He yielded to their solicitations, but, in 1794, he again asked to be released. The Presbytery then, though with great reluctance, granted his request.

From 1794 Mr. Black remained in the neighborhood of Gettysburg, preaching statedly to a Reformed Dutch congregation which then existed in the vicinity of Hunterstown. In 1800 Mr. Black received a call from the churches of Unity and Greensburg, in Westmoreland county, Pa., which he accepted, and was enrolled as a member of the Presbytery of Redstone.

He died August 16, 1802, in the full triumph of the Christian faith. His wife had departed this life a few years sooner, and was interred in the graveyard which bears her husband's name, near where the stone church edifice of Upper Marsh Creek stood, in what is now Adams county, Pa.

Mr. Black's case is that of a minister of eminent ministerial gifts, of devoted and consistent piety, of high attainments in learning, and great ability and faithfulness as a preacher and pastor, suddenly deserted and forced to retire from a field in

(Please insert this slip in volume 2 of the Centennial Memorial, Presbytery of Carlisle, between pages 68 and 69.)

On June 16th, 1891, the Presbytery of Carlisle, after considering the report of a committee, to which were referred all the papers concerning the complaint of the Gettysburg congregation, with instructions to prepare a suitable minute and to report at the June meeting of Presbytery, adopted the following minute:

"Presbytery, having heard the complaint of the commissioner and others from Gettysburg with reference to certain statements made in the History of Carlisle Presbytery, volume 2, pages 68 and 69, took the following action:

"1. Presbytery feels bound to record its sincere regret that the paragraphs complained of (to be found in volume 2, at pages 68 and 69,) are published with its apparent sanction, and desires to say distinctly, that these paragraphs were not in fact submitted to, or sanctioned by, the Presbytery, but are to be taken as expressing simply the individual opinion of the writer.

"2. This committee is hereby instructed to send a printed copy of this action, so far as possible, to every subscriber for this History, to be inserted in the same; and it is further requested that in all copies sold in the future this action of Presbytery be inserted in the proper place."

dren still cling to their cups. The people of Gettysburg have done much for the vindication of their good name in this respect by casting a majority of their votes, in 1889, for prohibition.

FOURTH PERIOD, FROM 1788 TO 1838.

We have now reached the fourth period, marked out with respect to these sketches, viz: that from the time of the constitution of the General Assembly, in 1788, to the time of the second division of the Presbyterian Church, in 1838, a period distinguished for the rapid growth of the church, and one rich in men distinguished for talents, learning, piety and usefulness.

Among these may be mentioned Rev. David Denny, Rev. Samuel Waugh, Rev. Wm. Paxton, D. D., Rev. Amos A. McGinley, D. D., Rev. Francis Herron, D. D., Rev. David McConaughy, D. D., LL. D., Rev. Joshua Williams, D. D., Rev. John Moodey, D. D., Rev. David Elliott, D. D., LL. D., Rev. George asked to be released. The Presbytery then, though with great reluctance, granted his request.

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Mr. Black's case is that of a minister of eminent ministerial gifts, of devoted and consistent piety, of high attainments in learning, and great ability and faithfulness as a preacher and pastor, suddenly deserted and forced to retire from a field in which he had been pre-eminently useful and acceptable, simply on the ground of his fidelity to duty and devotion to the highest and best interests of that people. Had they sustained him and upheld him in his work his ministry would have been a lasting blessing to them and their children and their children's children. They, however, clung to their cups, and insulted God's faithful servant, maligned his good name, drove him from them, and perhaps shortened his days on earth, and the blight of strong drink is on that community unto this day, carrying its victims, from generation to generation, to a drunkard's grave. It has invaded all classes and ranks in the community, striking down the merchant behind his counter, the physician in his practice, the lawyer at the bar, and even the bench itself, as in a neighboring county, has not escaped its degrading power. The writer spent parts of two days in Gettysburg during the late celebration of the twenty-fifth anniversary of the battle of Gettysburg, and never has he anywhere seen so much drinking and so many staggering and prostrate men, from the effects of strong drinks. The fathers silenced the voice of the sainted Black, lifted up in faithful admonition against the dangers of strong drinks, and the children still cling to their cups. The people of Gettysburg have done much for the vindication of their good name in this respect by casting a majority of their votes, in 1889, for prohibition.

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Duffield, D. D., Rev. William R. DeWitt, D. D., Rev. Robert Kennedy, Rev. Henry R. Wilson, D. D., Rev. Daniel McKinley, D. D., Rev. Thomas Creigh, D. D., Rev. Robert McCachran, Rev. James C. Watson, D. D., Rev. John Dickey.

Rev. James Snodgrass.

James Snodgrass was the son of Benjamin Snodgrass, and was born near Doylestown, Bucks county, Pa., July 23, 1763. His grandfather emigrated from the north of Ireland about the year 1700, and settled in Bucks county, Pa.

James graduated at the University of Pennsylvania in 1873, and was for a time tutor at that institution. He afterwards studied theology under the direction of Rev. Nathaniel Irwin, then pastor of the church of Neshaminy, in said county, and was licensed to preach the gospel by the Presbytery of Philadelphia in December, 1785. He preached for eighteen months in vacant congregations and destitute places in the central and northern part of the State of New York. In 1787 he received and accepted a call from the church of Hanover, within the bounds of this Presbytery, and was ordained and installed pastor of the same, May 13, 1788. At these services there were present, of this Presbytery, Revs. John Elder, John Hoge, John Linn, John Craighead, Robert Cooper and Samuel Waugh. His pastorate in this congregation extended over a period of fifty-eight years. He died July 2, 1846, and was interred in the graveyard of the old Hanover church.

Mr. Snodgrass was a man noted for sound judgment, great excellence of character, soundness in the faith, and was eminent for diligence in and devotedness to the work of the ministry.

In his intercourse with the people he was always affable and kind. Among his ministerial brethren he was distinguished for retiring modesty and unaffected humility. As a preacher, his sermons were the result of careful study, and characterized for solid thought, logical power, and for clear and forcible expression. As a pastor, he was regular and faithful in the work of family visitation and in the catechetical instruction of the young.

His salary, although his congregation in the early part of his ministry was numerous, was small. As a consequence he was obliged to purchase a farm, on which he lived and which he cultivated throughout his whole ministerial life. The congregation to which he ministered became greatly reduced by emigration, but he continued in the regular and faithful discharge of his ministerial duties unto the end. Throughout his whole ministerial life, such was his uniform good health that he was, only on two occasions, prevented from occupying his pulpit by reason of sickness. He died July 2, 1846, in the full possession of all his faculties, and in great peace of mind and no fear of death.

He was twice married, and both his wives are interred with him in the same graveyard. He was the father of the late Rev. William D. Snodgrass, D. D., of Goshen, N. Y., and of Mrs. Martha Davis Snodgrass, wife of Dr. William Simonton, of Harrisburg, Pa., and grandfather of Rev. William Simonton, of Emmittsburg, Md., of Rev. Ashbel Green Simonton, late missionary in South America, and of Judge John W. Simonton, of Harrisburg, Pa.

Rev. Samuel Wilson.

Samuel Wilson was the fourth son of John Wilson, a farmer of Scotch-Irish parentage, and Sarah Reid, his wife. Samuel was born, in 1754, in Letterkenny township, Cumberland, now Franklin, county, Pa., in sight of the old Rocky Spring church. In 1788 he was farming his father's farm, when his youngest brother, having finished his education and entered the army, came home sick with camp fever and died Samuel contracted the disease while attending upon him and was extremely ill also. During this sickness he resolved, if his life was spared, to devote it to the service of God in the work of the Christian ministry. Accordingly, on his recovery, he took the books of his deceased brother and went to Princeton, and graduated from Princeton College in 1782. He studied theology under Rev. Dr. Cooper, at Middle Spring, was licensed by the Presbytery of Donegal October 17, 1786, and called to be the pastor of Big Spring church, and ordained and installed June

20, 1787. He continued to labor faithfully, acceptably and usefully in the Big Spring congregation until his death, which occurred March 4, 1799, in the thirteenth year of his ministry, and in the forty-fifth year of his age.

Soon after his settlement in the ministry Mr. Wilson was married to Miss Jane Mahon, daughter of Archibald Mahon, of Shippensburg, Pa., by whom he left only one surviving child, Mrs. Dr. William M. Sharp, who died in Newville, Pa., July, 1876, and whose only surviving child at this time is Mrs. Margaret Davidson, of Newville, Pa.

Mr. Samuel Wilson was uncle to Rev. Drs. Robert and Samuel B. Wilson, sons of his oldest brother, John Wilson, who moved to South Carolina, and also to Rev. James Carnahan, D. D., president of Princeton College. Samuel B. Wilson, D. D., was professor for many years in the Union Theological Seminary, Virginia.

Rev. David Denny.

David Denny's father was a soldier in the Revolutionary war, and fell in battle. David was the third son and graduated at Dickinson College during the presidency of Dr. Charles Nisbet. Under his instruction, he pursued his theological studies and was licensed to preach the gospel by the Presbytery of Carlisle in the year 1791. His first settlement was in Path Valley, in Franklin county. He had charge of Upper and Lower Path Valley congregations from 1794 to 1800, in which his labors were very acceptable and profitable, and that people became greatly attached to him and his ministry. In the year 1800 he was called and transferred to the Falling Spring church, Chambersburg, Pa., in which charge he continued throughout the remaining portion of his ministry, the period of thirty and eight years. He died, December 16, 1845, in the seventy-eighth year of his age.

Mr. Denny was a man possessed of talents of a high order, and had a well-balanced mind and his was a character distinguished for great excellence. He was a sincere and ardent lover of the truth, and always open and candid in the expression of his views. His style of preaching was noted for its simplicity

David Denny -

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and earnestness, rather than for rhetorical finish or ornament. Modesty and humility were inherent traits of his character, and he was tender and sympathetic in his feelings for the sick and the afflicted, the poor and the suffering. He was always exceedingly regular and punctual in the performance of his ministerial duties, never allowing either inclemency of the weather or any transient illness to prevent him from fulfilling his appointments. In his social intercourse with his people and his ministerial brethren, he was always affable, courteous and dignified, one that commanded and secured the highest respect and affection of his brethren, and who was greatly beloved by his people.

During his pastorate of the Falling Spring church, his salary he found to be insufficient for the support of his large and growing family and he was obliged to add to his labors the work of teaching the Latin and Greek languages in the Chambersburg Academy in order to supplement his support.

Mr. Denny was married to Margaret Lyon, eldest daughter of William Lyon, by his second wife, Ann Fleming, of Carlisle, Pa., July 25, 1793.

Rev. Samuel Waugh.

This excellent man of God, popular and edifying preacher and highly esteemed and orthodox minister, was pastor of the united churches of East Pennsborough and Monaghan for twenty-five years.

Little is to be found as to the details of his life. He was born and raised within the bounds of Lower Marsh Creek congregation, Adams county, Pa.; prepared for college at Gettysburg, under Mr. Dobbin; graduated at Princeton College, and was licensed by the Presbytery of Donegal December 4, 1776, and was ordained May 12, 1781. He was called to be the pastor of East Pennsborough and Monaghan churches April 9, 1782, at a salary of £150 and a gratuity of £75 from each congregation.

Mr. Waugh accepted these calls and was duly installed pastor and continued in this relationship with great and growing usefulness up to the time of his death, in January, 1807.

On April 14, 1783, he was married to Miss Eliza Hoge, a member of his church. That same year the people of East Pennsborough, who, up to that time, had worshiped in a small log building, erected a new and more commodious stone edifice, and soon after a session house and pastor's study.

Mr. Waugh was an amiable and prudent man, a diligent and persevering student of God's word, an interesting and acceptable preacher and a faithful pastor. He was a man of great energy, regular and punctual in the performance of his duties. In all his intercourse with the people, his manner of life was such as to add force to his ministry, and exhibited ever before them the example of a consistent and upright life. His life was not only pure and blameless, but one of great peace and harmony.

For a quarter of a century this faithful servant of God went in and out among this people, ministering to them the word and ordinances of God, greatly to their edification and comfort. Many were added to the church under his ministrations, and the people of God were built up in the knowledge and faith of the gospel. He magnified his office, was a workman that needed not to be ashamed and is numbered among God's faithful ambassadors for Christ. The epitaph upon his tomb in the graveyard of the Silver Spring church shows that "he lived beloved and died lamented" by that people.

Rev. Joshua Williams, D. D.

Few men in the ministry of the Presbyterian Church, of the eminent talents, learning, piety and usefulness of Dr. Joshua Williams, were so little known to the church at large. This was doubtless owing, in his case, to the quiet and retired life which he lived, to the absence of everything in him like a spirit of self-assertion or obtrusiveness, and to the fact that but one single discourse of his was all that was ever published.

Dr. Williams was of Welsh descent. His grandparents came from Wales to this country prior to 1764, and settled in Chester county, Pa., in what was known as the "Welsh Settlement."

His grandfather's name was Joshua, and his grandmother's maiden name is believed to have been Davis. They were a

God-fearing family, one that called daily on the name of the Lord, and were members of the Presbyterian Church.

They had two sons, Louis and Joshua. Both of them were soldiers in the armies of the Revolution. The latter served during the whole period of the war. In his old age he was wont to relate his recollections of the stirring scenes of the war with all the enthusiasm of a young man His admiration of Washington was unbounded, and he always spoke of him as "His Excellency."

Louis married Mary Hudson, and afterwards removed from Chester county and settled at Dillsburg, now York county, Pa., where they raised a family of eleven children, eight sons and three daughters. The father and four sons were ruling elders in the Presbyterian church. The Rev. Joshua was the third son. He was born March 8, 1768. His mother was a woman of strong character, eminent piety and was much revered by all her children. After his entrance into the ministry and settlement as pastor of Big Spring church, his parents came and resided on his farm and sat under his ministry until their death.

Joshua prepared for college at Gettysburg, Pa., under the tuition of the Rev. Mr. Dobbin, who had a good reputation as a thorough classical teacher. He entered Dickinson College and pursued his studies under the presidency of Dr. Nisbet, and graduated in 1795, in the same class with Roger B. Taney, Chief Justice of the Supreme Court of the United States, John Kennedy, Judge of the Supreme Court of Pennsylvania, and Dr. David McConaughy, president of Washington College, Pa. He was regarded as a good scholar in all the branches taught in that institution. He read theology under the supervision of the Rev. Dr. Cooper, of Middle Spring, in company with Dr. Francis Herron, Dr. Henry R. Wilson, Rev. Francis Laird, D. D., and others.

It is not known at what time he made a profession of religion, but it was in his youth, and either at Dillsburg or at Silver Spring, under the pastorate of the Rev. Mr. Waugh.

Mr. Williams was licensed to preach the gospel by the Presbytery of Carlisle in the year 1797, in the thirtieth year of his age. In the following year he was called to become the pastor of the churches of Paxton and Derry, and was ordained and installed by the Presbytery of Carlisle, October 2, 1799. After laboring there with great and increasing acceptance and usefulness for two years, he received a call to the Presbyterian church of Big Spring, left vacant by the death of the Rev. Samuel Wilson, which he felt to be his duty to accept, and he was there installed April 14, 1802. Here he continued, for twenty-seven years, the able minister and faithful pastor of this people, when, in 1829, in consequence of impaired health and enfeebled constitution, he asked the second time to be released, and, at his earnest request, the pastoral relation between him and the congregation was dissolved.

Throughout his entire pastorate, the Presbytery testified, "he had lived and labored among his people with uninterrupted harmony and growing interest.' After the dissolution of his pastoral relation, he continued to preach as opportunity was afforded and his health permitted to vacant congregations, and in assisting his brethren on special occasions. His services were always acceptable and highly appreciated wherever he went, and proved not unfrequently the means of rich spiritual blessing to the churches. He was always very regular in his attendance on the meetings of Presbytery, his opinions were looked for with great interest by his brethren, and his intelligence and sound practical judgment had great influence in the decision of all important questions.

In the month of January, 1837, Dr. Williams met with a very severe affliction, in having one of his limbs badly fractured, which confined him to his bed for eight months, yet during all this period, it was observed by his brethren who visited him and by the members of his own family, that he manifested in a remarkable degree a spirit of patience and submission to the will of God. He himself had feared, on account of his highly nervous temperament and impaired health and advanced age, that this would prove to him a most tedious and painful confinement, but in realty it turned out very differently. A great part of this time he was enabled to devote to the reading of solid and instructive works, and to the devout study of the Scriptures, so that afterwards he was enabled to say that during no period of his life of the same length had he profited so much by his reading and reflection as during this. He suffered comparatively little either from weariness or pain. His mind was unusually tranquil and composed, and quite as clear and vigorous as at any previous period of his life; and, with oft-repeated thanksgiving and praise, did he acknowledge that the Lord had dealt with him in great mercy and kindness. As evidence of what he was enabled to accomplish during this period of confinement, it may be stated, as a matter of record, that he read through "Watson's Theological Tracts," six volumes, most if not all of Patrick's and Lowth's Commentary on the Old Testament. The Old Testament Scriptures he read through in course, and the New Testament twice through in like manner, besides other miscellaneous reading. Nor did he ever intermit, during all this period, family worship, except for a day or two at one time on account of the weakness of his voice at the earnest solicitation of his family. The slightest dereliction of duty in this respect, was to him always a cause of great distress of mind, leading him seriously to fear spiritual desertion, from which his mind was wont to recover its accustomed peace and serenity, not until with his family around him, he had confessed his delinquency in duty, and poured out his heart to God in earnest prayer and supplication for forgiveness and the restoration of the joys of His salvation.

At the expiration of a year he had so far recovered, as to be able to ride out occasionally, and to make one appointment to preach, but it was with great effort that he was able to fulfil it. Up to the very last he took the deepest interest in the great questions which were then agitating the church at large and threatening its disruption. Only three weeks before he was prostrated by his final sickness, he attended a special meeting of his Presbytery called to take into consideration the important acts of the General Assembly of 1838, and took an active part in the deliberations of the Presbytery and manifested great concern to have the Presbytery sustain fully the Assembly in respect to what it had done. While he deplored the causes which rendered decisive measures necessary, yet he was one of those, "who was thoroughly convinced that it was utterly impracticable for men so discordant in their views and practices to continue in the same body without increasing the existing evils." He had long expressed the hope that some decisive measure might be taken to effect the separation of the two parties in the church, and he consequently most heartily approved the action of the Assembly as affording the pleasing prospect of the church being soon restored again to a state of purity, peace and order.*

Three weeks after this meeting he was attacked with bilious dysentery. He at once expressed the opinion that this was to be his final illness. It proved to be only of a few days continuance. Though he suffered much bodily distress, yet all fears of death had vanished, this last great enemy seemed to be wholly disarmed of his terrors, and on the morning of August 21, 1838, he passed peacefully away, leaving to his family and his surviving friends the great consolation of knowing that till the last hour of life all his hope of salvation was through the blood of his Divine Redeemer and in the faithfulness of his covenant-keeping God.

Very truly was it said that in the death of Dr. Williams, the church had lost an able and faithful advocate of the truth; and with equal propriety it might have been added, that in his departure the Presbytery of Carlisle had lost its ablest theologian and metaphysician of that period, if not of its entire history.

Dr. Williams was by nature possessed of an acute and vigorous intellect. His judgment was regarded as sound and discriminating. He had a remarkable taste and aptitude for metaphysical reasoning. He was given to processes of abstract thought and was fond of philosophical discussions, but this disposition and tendency were never allowed to lead him into vague and erroneous speculations in regard to the great and fundamental doctrines of religion.

His mind was richly stored with the results of extensive reading, close observation and much reflection, all systematically arranged and at his command. He gave much of his time to the careful reading of standard authors and he could detail with remarkable accuracy the views of such writers upon any important question under discussion. The writer has been told that it was a custom with him for a long time to read Edwards on the Will through once a year. He was slow in the formation of his opinions, and very decided and firm in the maintenance of settled convictions of truth and duty, and of well considered and important principles. He was, in a remarkable degree, conscientious in the performance of his public and private religious duties, and had an abiding sense of the solemn responsibilities of the sacred office of the christian ministry, and ever felt that his duties were paramount to all others. As a steward of the mysteries of God Dr. Williams was well instructed and furnished for every good word and work. He sincerely adopted the Calvinistic system of doctrine set forth in the Westminster standards, and held it fast and maintained it unto the end against all opposition, from the conscientious conviction that it was that system of truth taught in the word of God.

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*See Presbyterial Biographical Records, page 6.

He accepted these standards in their plain and obvious meaning, and as occasion required, he became the able and fearless advocate of these doctrines and stood up faithfully in their defense in the face of strong opposition, and gave his solemn judicial vote against errors in conflict with them, which had been publicly avowed and openly advocated within the bounds of his Presbytery.

The Rev. Dr. John W. Nevin, who was Dr. Williams' intimate personal friend, and of whom the late Dr. Archibald Alexander Hodge said at his funeral, that he was the greatest man Pennsylvania had produced, wrote the following estimate of Dr. Williams at the time of his death:

"He was a man of vigorous and comprehensive mind, in thought original, acute, learned and able in his profession, enlightened, firm and independent in his views of truth.

"As a preacher, sound, evangelical and instructive, and in his general walk and character, a consistent christian, whose life systematically ordered by principle rather than by impulse, adorned the gospel which he proclaimed to others. Though formed to take rank with the conspicuous of the age, he shrank from observation while living and courted no fame beyond the sphere of his own pastoral charge. Here his memory is embalmed in many hearts and his voice will long continue to be heard from the grave where he sleeps. May it find an echo in every spirit and be 'as the still small voice from heaven, that leads to righteousness and to God.'"

The Rev. Dr. David Elliott, who studied theology under him, considered him as having an intellect of high order and fitted to rank with the most gifted. He was much resorted to as a theological instructor. When Dr. DeWitt, toward the close of his life, visited Carlisle Presbytery, at a meeting at Silver Spring, in his address then made, he gave a rapid sketch of the fathers of the Presbytery, when he was a member of it. When at the close he came to him who was the Nestor of the Presbytery, he added, "and there was Dr. Joshua Williams, whom we all feared."

As a preacher of the gospel, Dr. Williams was grave and solemn in manner and richly scriptural and instructive in matter. His usual method was first to expound the passage selected, state the doctrine it contained, and then confirm this by ample scripture quotation and by arguments drawn from reason, observation and experience. His aim was to make the truth bear upon the judgments, consciences and hearts of his hearers. His object was instruction and persuasion, believing that the truth was in order to righteousness, and that there could be no correct christian practice until the mind was enlightened and the heart sanctified through the truth of the divine word.

Many of his sermons were written fully out, but such were his modesty and reserve, that he never allowed but one to be published, and this one only at the urgent solicitation of a small congregation to whom he had preached it. This discourse contains an able, clear, logical and practical presentation of the subject and is constructed according to his accustomed method already stated.

The great doctrines of the cross which he preached, were not held by him as mere theoretical beliefs, but constituted the very life of his own soul. While it was seldom, and then only to most intimate friends, that he ever spoke of his own religious experience, yet such was his uniform manner of life, that it was manifest to all that he was an epistle written of the Spirit of God, to be read and known of all men.

The sacred scriptures were his daily study, and from a diary, kept during the earlier part of his ministry, it appears that he made it an invariable rule to read a portion of the word of God morning and evening, at his private devotions as well as at family worship. In his own private devotions he usually read in his Greek Testament. He always began and closed each day with the devout reading of the Scriptures and with prayer.

As a pastor he was regular and faithful in family visitation and in the catechetical instruction of all classes of the people. Socially in manner and conversation, this servant of God was always courteous and dignified. He was a lover of hospitality, and he greatly enjoyed the visits of his ministerial brethren.

Dr. Williams was married, June 15, 1800, to Eleanor Campbell. They had six sons and three daughters. The first born, James Campbell, a young man of great promise, died at the age of twenty-one, one year after graduating at Union College, and his death was a great disappointment and grief to his father. He was the subject of a revival in the college in his senior year, brought about by the death of a classmate. He was in the same class with the late Dr. John W. Nevin, and with the Hon. William H. Seward. All Dr. Williams' children, except one who died in infancy, became full members of the Presbyterian Church. Two of them became ruling elders, and they, with their wives, who were sisters and daughters of Mr. Samuel McKeehan, a venerable ruling elder in the church of Big Spring, and two of their children, constituted six of the eight persons who were originally organized as the Westminster Presbyterian church of Minneapolis. Two of Dr. Williams' grandsons are now in the eldership and one in the ministry of the Presbyterian Church. His second son, Mr. Louis H. Williams, an aged and venerable man, in his eighty-sixth year, and after having taught a bible class for forty years, with most careful preparation, is now passing a green old age in Minneapolis, waiting, as it were, like Bunyan's Christian in the land of Beulah, almost within the sound of the music of the heavenly country, for the angel messenger to bid him pass over.*

As a mark of the taste and aptitude of this son, it is told of him that while a young man, when plowing on his father's farm, he carried in his pocket a copy of Milton's Paradise Lost and Regained, and afterwards a copy of Pollock's Course of Time, and committed them to memory.

The following is the epitaph upon the tomb of Dr. Williams in the graveyard of the Big Spring church:

"In memory of Rev. Joshua Williams, D. D., Pastor of the Presbyterian Church of Big Spring from A. D. 1801 to A. D. 1829. An able theologian, an evangelical preacher, a faithful pastor and a consistent christian. He died August 21, 1838, in the seventy-first year of his age."

Entombed with his father are the remains of James Campbell Williams, "A youth of extraordinary attainments and of great promise. He died A. D. 1822, aged twenty-one years."

Also, Eleanor Williams, wife of Rev. Joshua Williams, D. D., who died April 28, 1856, aged seventy-six years.

Rev. William Paxton, D. D.

Among the more notable ministers in the early history of the Presbytery of Carlisle, was the Rev. William Paxton, D. D. He was the successor of the talented and accomplished Rev. John McKnight in his first pastoral charge, Lower Marsh Creek, Adams county, Pa. Of this church, and that of Tom's Creek for a part of the time, Dr. Paxton was the faithful and acceptable pastor for forty-nine years.

Mr. Paxton was born in Lancaster county, Pa., April 1, 1760. His father was a respectable farmer, a man of excellent character and sound practical judgment.

William, while quite young, fired by the patriotic zeal of that period, enlisted as a soldier in the Revolutionary war, and served in two different campaigns, in one of which he was present at and participated in the battle of Trenton. At the close of the war, when he was about twenty-four years of age, having made a public profession of faith in Christ, and devoted himself to his service, he entered upon a regular course of classical and scientific study at the Academy of Strasburg, Lancaster county, under the instruction of the Rev. Nathaniel W. Sample, who for forty years was pastor of the churches of Lancaster, Leacock and Little Britain. Mr. P. did not have the advantages of a regular collegiate course, yet such was his love of knowledge, vigor and activity of mind, and diligence and perseverance in study, that both when he was received under the care of Presbytery of New Castle, and when examined for licensure his examination and all his parts of trial were eminently satisfactory. He pursued his theological studies under Mr. Sample. He was licensed to preach the gospel, by the Presbytery of New Castle, April 8, 1790. He supplied the churches of West Nottingham and Little Britain, during the fall and winter of 1790–91, and received an earnest call from them to become their pastor, which he felt constrained to decline.

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* He has since died, in the eighty-seventh year of his age.

The churches of Tom's Creek and Lower Marsh Creek, in the Presbytery of Carlisle, had become vacant by the removal of Rev. John McKnight, to the collegiate Presbyterian churches in the city of New York. In October these churches requested that he be appointed to supply them, and leave was granted by the Presbytery of New Castle for him to do so for five successive Sabbaths. On December 21, 1791, these churches presented calls to the Presbytery of New Castle, for the ministerial services of Mr. Paxton, and on April 4, 1792, he signified his acceptance of them, and was accordingly dismissed from the Presbytery of New Castle, and placed himself under the care of the Presbytery of Carlisle, and, on October 3, 1792, he was ordained to the full work of the gospel ministry, and installed pastor of said churches. In a short time, the exact date is not known, the congregation of Lower Marsh Creek, finding itself able to support Mr. Paxton, desired all his time and ministerial services, and requested his release from Tom's Creek, which was very reluctantly submitted to by that people.

Mr. Paxton was married to Miss Jane, daughter of Col.

James Dunlop, who resided near Shippensburg, Pa., January 20, 1794. Miss Dunlop was a young woman of respectable family connections, of more than usual education and intelligence, of earnest and devoted piety, and in all respects well qualified to become the wife of a pastor, and proved a valuable acquisition to the community in which she went to reside, conciliating and commanding the respect of all with whom she became associated. Having been well trained in all the domestic duties of the household, she became a most efficient aid to her husband in the way of making his small salary adequate for the support and comfort of their family and the various demands made upon the hospitality of their home.

They had four children who lived to manhood and womanhood, two sons and two daughters. The daughters were early and happily married, but died before reaching middle life. The younger son became an eminent physician, and was distinguished for his piety, as well as for his skill in his profession. The elder son, Col. James D. Paxton, father of Rev. William M. Paxton, D. D., Professor in Princeton Theological Seminary, and grandfather of Rev. A. R. Stevenson, and of Rev. James D. Paxton, now of Schenectady, New York, survived his father. He was a highly respected citizen of Adams county, Pa., and was for a time associated with the Hon. Thaddeus Stevens in the iron business.

Mr. Paxton received the honorary title of D. D., from Dickinson College, in the year 1826. This title was conferred upon him, not as a matter of favor at the solicitation of friends, but as a due recognition of his theological attainments and high standing and usefulness as a preacher. In person Dr. Paxton was large, six feet in height, and of full proportion, without being corpulent. He was of the style of such men as Dr. Francis Herron, Dr. James Carnahan, Dr. Moodey and others of that day. His features were regular and well developed. His expression was open, frank, calm, dignified and benevolent. His disposition was exceedingly amiable and affectionate. His intellect was strong, active and well-balanced. Dr. David McConaughy who knew him well, said of him "that warmth of affection, a delicate sensibility and a chaste imagination, together with an uncommon power of discrimination and talent for profound research, gave a charm and weight of authority and majesty to his discourses." None were less disposed than he to rest content with a vague and superficial knowledge of things. Like his co-presbyter, Dr. Joshua Williams, he was much given to metaphysical thought and discussion. In the person of Rev. John Black, pastor of a neighboring congregation, he found a man of kindred spirit in this respect, with whom he had many and prolonged discussions.

Dr. Paxton was accustomed to devote much time to the critical and exegetical study of the sacred scriptures. As a preacher his sermons were distinguished for appropriate and well digested thought, for clear logical arrangement and thorough discussion of his subject. His habits were intensely domestic and studious. In his preparations for the pulpit he was conscientiously methodical and perseveringly careful and regular. His good judgment and intelligent and consistent piety, his sense of obligation to the people and of the awful solemnity and responsibility of his calling did not allow him to slight or neglect the work of his ministry. He gave his whole time, heart and strength to the performance of his duties. His method of preparation for the pulpit, was a careful and prayerful selection of his subject, a thorough examination of the passage from which his text was chosen, an accurate statement of the doctrine involved, and a full outline of the discourse. His manner of preaching was without notes or manuscript, and yet with great accuracy and fullness of statement. His manner of address was solemn, deliberate, dignified, graceful and most impressive. Like his Divine Master, "he spoke as one having authority," and yet with great affection and tenderness. The result was that he was held in the highest esteem and veneration by a highly-intelligent and respectable congregation for over half a century. The Hon. Thaddeus Stevens, who knew him well and heard him often, was accustomed to speak of him as one of the best prachers of his day. While he was conscientious and faithful as a pastor and wise and uncompromising in the administration of discipline, yet owing to his love of retirement and study and his peculiar affection for and devotion to his family, and a chronic bilious disorder to which he was subject, which required generally a strict regard to diet, and great regularity as to all his habits, he was a great keeper at home, and was less among his people than he would otherwise desire to have been, and on this account was rarely in attendance at the higher courts of the church. At the same time he was eminently social in his disposition and greatly enjoyed the society of his ministerial brethren, and his home was noted for a quiet and generous hospitality.

Dr. Paxton, like many of the older ministers of the Presbytery of Carlisle, was an eminently modest man. He shrank from notoriety, and was not disposed even to seek such distinctions as were within his reach, and to which his friends regarded him as fully entitled. He preferred to devote his life to the duties of his ministry and of his family, in a comparatively retired field of labor, in which there were few occasions calculated to call forth all his energies and talents in such a way as to excite popular admiration: and yet there was in the entire character and tenor of his life much that was preeminently praiseworthy and deserving of grateful remembrance by a christian people.

It has been thought that it was on this account also that he was unwilling to publish any of his sermons, or other public addresses, and that he prepared nothing for the press. That he was capable of successful authorship, no one who was acquainted with his well-stored mind, and his clear and forcible style of thought and expression could for a moment doubt. His studies and labors were spent in meeting the wants of an appreciative and grateful people. His mode of preparation was simply that of an outline of his subject, and as he seldom, if ever, wrote any of his discourses out in full, it was on this account that he left nothing ready for the press. Few ministers of his day, however, have left a name which is more highly cherished within the circle of his acquaintance. His memory and his services were deeply embalmed in the hearts of his people, and no less so in those of his fellow-laborers in the ministry, who had enjoyed his society, shared his friendship, and heard his instructive and impressive preaching. His visits and services in neighboring congregations were always highly prized and gave great satisfaction.

After a long and successful pastorate of nearly half a century, by reason of the increasing infirmities of advanced years, he asked for a dissolution of his pastoral relation. This request his Presbytery most reluctantly granted, and on October 19, 1841, that pastoral relation which had so long and so happily continued was dissolved.

His remaining years were clouded by severe affliction. He suffered much from a rheumatic affection. His eyesight also greatly failed, so as to deprive him of one of his greatest enjoyments, that of a habitual reader. He, however, had others read much to him from his favorite authors and from the Holy Scriptures. It was his practice, even long after he was unable to leave his arm chair, to attend regularly, morning and evening, to the duty of family worship to the very end.

The summons to depart this life came to him in the stillness of the night. He retired to rest feeling somewhat weaker than usual. He fell asleep, but about midnight his attendant was awakened by some slight noise or movement, and on going to his bed found him unable to speak. The family were summoned, but he was speechless. In this condition he lingered for two days, without apparent pain or suffering, and then his spirit passed away to the presence of that God and Saviour whom he had so long loved and served. He died April 16, 1845, in the eighty-sixth year of his age.

His friend, Rev. David McConaughy, D. D., had called to see him a short time before his death. He said, "his manly form was sadly changed, his memory, especially, had greatly failed, but still his noble form was majestic, even in its ruins. The sky, though clouded, yet by occasional openings revealed the attributes of a superior mind and the workings of a vigorous and elevated faith."

Rev. David McConaughy, D. D., LL. D.

The Rev. Dr. David Elliott said, if there was a man within the entire circle of his acquaintance, who was entitled to the character of "a good man," it was David McConaughy. He describes him as an eminently honest and sincere man, and as possessed of a completeness of character beyond that of most men. He certainly took rank, in all respects, among the most prominent men of Carlisle Presbytery.

He was born in Menallen township, York county, now Adams county, within the bounds of the Lower Marsh Creek congregation, September 26, 1775. His grandfather, David McConaughy, had come into that region among its earliest settlers, and had held previously the office of sheriff in Lancaster county, under the royal government. His son, Robert, the father of David, was actively engaged in the Revolutionary war.

David prepared for college in the classical school of the Rev. Alexander Dobbin, an accomplished teacher in Gettysburg, a minister in the Associate Reformed Church. He entered Dickinson College, and graduated with Rev. Dr. Joshua Williams, Chief Justice Taney and others, in September, 1795. To him was assigned the Latin salutatory, which was at that time considered a mark of the highest scholarship in the class. Soon after graduation he commenced the study of theology under the direction of the Rev. Nathan Grier, of Brandywine, who had a good reputation as a preacher and well-read theologian. At the end of two years he was examined and licensed to preach the gospel by the Presbytery of New Castle, October 5, 1797. He spent some time in itinerating work among the vacant churches in Philadelphia and New York. In September, 1799, he received and accepted a call from the united churches of Upper Marsh Creek, now Gettysburg, and Great Conewago, within the bounds of the Presbytery of Carlisle, and was ordained and installed pastor of the same October 8, 1800.

The congregation of Upper Marsh Creek, Adams county, was organized in 1740, with Gettysburg, the county seat, three miles distant. In 1813 it concluded to transfer their place of worship to that town. It was not until 1816 that their new edifice was completed and ready for occupation.

Of these two churches Mr. McConaughy continued the efficient and successful pastor for thirty-two years. He was not only faithful as a preacher of the gospel and in the duties of a pastor to the people, but active and efficient in relation to all the interests of the community. His ministry was eminently successful. The attendance increased steadily under his preaching, and many were added to the church from year to year. The moral and spiritual condition of the community was much improved during the time of his pastorate. His preaching was solid, scriptural and edifying. He aimed to be faithful to the divine injunction, "preach the word," and also to the souls of the people.

Mr. McConaughy took an early and active part in the cause of temperance. He appointed meetings to be held in the court house, at which he spoke himself and read from the writings of various prominent men in that movement, for the purpose of forming a public sentiment and preparing the way for the organization of a temperance society in the county.

In the advocacy of the cause, he preached a sermon on the evils of intemperance, which was distinguished for its faithful and eloquent delineations of the consequences of the traffic and use of intoxicating drinks. His discourse was published and had an extensive circulation throughout that region at that time.

In addition to his ministerial work, Mr. McConaughy, in the year 1807, undertook the work of conducting a classical school, with a view of preparing young men for college. As a teacher, as well as a preacher, he rendered most important and acceptable service to the community. His students took a high grade, both for the extent and accuracy of their preparation, at the colleges where they entered. After five years of ardent work in the two-fold capacity of preacher and teacher, he felt constrained to relinquish the work of teaching to others. The reputation, however, which he thus acquired doubtless was the means of directing attention to him among those engaged in the work of education, and to his qualifications for a higher position in that line. Accordingly, when the presidency of Washington College, Pa., became vacant, by reason of the resignation of the Rev. Dr. Wylie, the attention of the trustees of that institution was turned to him, and on the 12th of March, 1830, he was elected to that position. This appointment he was prevented from accepting at once on account of an unexpected death of a near relative, which, in his own judgment and that of his immediate friends, rendered it inexpedient for him to change his residence at that time. Near the close of the following year, however, that position being still vacant, its duties having been consigned to others temporarily, he was re-elected by the board, and the circumstances which had before prevented his removal having now so far changed as to admit of it, he accepted the position and removed to Washington, and was inaugurated as president of the college May 9, 1832.

In this position he continued discharging all its duties with increasing acceptance and usefulness unto the end, for over seventeen years, during which time nearly four hundred young men graduated from the institution. The first class under his presidency consisted of four, the last numbered thirty-six, which shows that the college during the time of his administration enjoyed an increasing prosperity.

Mr. McConaughy received the honorary degree of D. D. from Jefferson College in 1833.

Dr. McConaughy, on account of his advanced years, tendered his resignation October 1, 1849, and the board in accepting it conferred on him the honorary title of LL. D. The year after his release from the presidency of the college he published a volume of discourses, chiefly of a biographical character, which were highly creditable to him as an author, and at that time were regarded as a valuable contribution to the religious literature of the country.

On Sabbath, January 11, 1852, he preached in the church at Washington, from Proverbs 1 : 22. It was a sermon of special interest, and his manner was unusually animated and impressive. It proved to be his last discourse. During the week following he contracted a severe cold. This was followed by speedy and rapid prostration, and on the 29th of January, 1852, he died at his residence in Washington, in the seventy-seventh year of his age, and the fifty-fifth of his ministry. Thus ended the highly honorable, equable and useful life of the Rev. David McConaughy. He lived an eminently pure and holy life, and died without a compromise or stain upon his character.

Dr. McConaughy was married to Mary, daughter of David Mahon, Esq., of Shippensburg, Pa., with whom he lived most happily for fifty years. She survived her husband. They had no children.

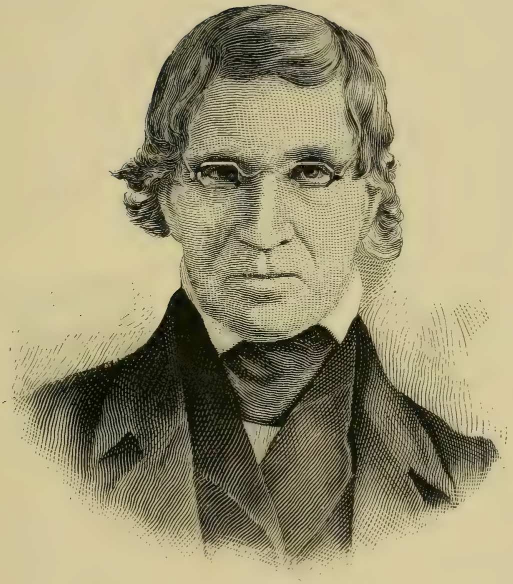
In addition to the volume of discourses, a number of baccalaureate sermons and tracts of his were published. Among these, two by the board of publication, one on Infant Salvation, and one on the Trinity. Dr. McConaughy's religious character was not only decided, but strongly marked by consistency and fullness. His piety was eminently intelligent and scriptural. As in the case of all truly good men, his religious experience was simply the accordance of his views and feelings with the word of God. He not only preached the doctrines and the duties of the gospel, but these doctrines he believed and they constituted the life of his own soul, and to the duties he ever desired to conform. He had not only an intelligent discernment of the truth concerning God in Christ, but he confided in Him with all the affectionate confidence of a child. His piety was eminently spiritual, cheerful and reverential, resting upon the promises of the Divine word, confiding in the merits and intercessions of his Divine Lord, and leading him to long and pray most ardently after entire conformity to the Divine will. As to the presidency of the college, Dr. David Elliott, who was president of the board of trustees during the entire period of his administration, has borne this high testimony. "Here he exhibited the same elevated traits of character, and made good his title to the same public approval, which he had done as a pastor. His commanding talents, his extensive and accurate scholarship, his unswerving integrity, his purity of motive, his paternal care and affectionate regard for his pupils, the uniform dignity of his deportment and the captivating benevolence of his disposition—in a word, the concentrated force of the many rare qualities which constituted his character, gave him a power and a control over the public mind, and over the hearts of the men, against which any few incidental defects in the management of the college, which might be imputed to him, presented but slight resistance. The prosperity of the college during his administration is sufficient proof of the ability and fidelity with which he presided over it."

In personal appearance, he was a man of medium height, stoutly built, of square features, an intellectual face and open and bland countenance. In these respects he very much resembled the late Dr. William R. DeWitt, of Harrisburg, Pa.

The writer saw and heard him preach and officiate at a communion season, in Providence hall, at Cannonsburg, Pa., in 1842, and has a very distinct recollection of his appearance and manner as a preacher. His sermon was able, logical and forcible in thought and delivery, and comparatively short.

Rev. Amos A. McGinley, D. D.

Dr. McGinley was another eminent minister in the Presbytery of Carlisle. Talented and cultured, active and influential, wise, patient and persevering in duty, a holy man and thoroughly consecrated to the work of the ministry, with talents and learning capable of adorning almost any position in the church, and yet he was but little known outside of the immediate field of his labors, and within the bounds of the Presbytery of which he was a distinguished and most useful member. He was a child of the covenant and the subject of a most careful and prayerful home training. He was born in the vicinity of Fairfield, Adams county, Pa., March 17, A. D. 1778. He was the youngest son of Mr. John and Mrs. Jane McGinley. Mrs. McGinley's maiden name was Jane Alexander. His grandfather emigrated from Ireland and was among the earliest settlers of that portion of Adams county, then York county, where the subject of this biographical sketch was born and raised. He was one of four persons who purchased from Carrol, the beautiful and fertile tract of land, known as "Carrol's tract," on a part of which Judge McGinley, of the same family still resides. Both the grandparents and the parents of Mr. McGinley are represented as having been intelligent, respectable, pious and useful people, and members of the Presbyterian church. Mr. McGinley is reported as having been heard to say from the pulpit, "had it not been for the prayers and the influence of a pious mother, he who now



A. A. McGinley

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addresses you, would not in all human probability be occupying this sacred place." Being thus descended from a pious parentage his covenant relation was recognized and he was early consecrated to God in baptism. He was not only the subject of many prayers, but had set before him from infancy a godly example, was brought up under the private and public means of grace, was the subject of many wise and affectionate counsels, and of a loving and firm parental government. His parents being faithful to their covenant engagements, God was faithful to fulfil to them His most gracious covenant promise: "As for me this is my covenant with them, saith the Lord, my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, saith the Lord, from henceforth and forever." As was to have been expected of one thus born within the covenant and trained in covenant faithfulness, he openly assumed early in life the vows which had been taken in his behalf. His conversion doubtless took place under the ministry of Dr. Paxton, who became his pastor when he was sixteen years of age, and resided in the immediate vicinity of where he was born. We have no account of his religious experience at the time he made a public profession of religion, further than that in speaking of the exercises of his mind during the first communion service upon which he attended he has been heard to say, "I shall never forget it, it was like heaven begun on earth."

His experience was such at this time as to decide his future course of life. Having dedicated himself fully to God, and recognizing the truth that he was no longer his own, but had been redeemed by the most precious blood of the Son of God, he felt bound to serve and glorify God with body and spirit which were his. And as he was led to feel that the way in which he could do most for the glory of God, and the advancement of the kingdom of Christ, was in the work of the christian ministry, he felt himself called of God to prepare himself to enter the sacred office. His father had died when he was sixteen years of age. With the approval and benediction of his pious mother, he entered upon a regular course of classical study under the instruction of the Rev. Mr. Dobbin, before spoken of as a thorough classical teacher, in Gettysburg, Pa. Here he prepared for college, stopping at intervals and engaging in teaching in order to procure means to aid in the further prosecution of his studies. He entered Dickinson College, then under the presidency of Dr. Nisbet, from whence he graduated with distinction in 1798. It is related of him that his appearance on commencement day was extremely youthful, but that he acquitted himself so handsomely in the speech that he delivered, that he excited the admiration of the whole assembly and was greeted at its close with unbounded applause. Having completed his college course he returned home and pursued his theological studies under the superintendence of his pastor, the Rev. William Paxton, D. D. He was licensed as a probationer of the gospel ministry by the Presbytery of Carlisle, in A. D. 1801, and having preached acceptably to the churches of Upper and Lower Path Valley he was called to become their pastor and was ordained and installed pastor of these churches in the spring of 1803. Besides preaching to these two congregations, he also preached a part of his time to the people in Amberson Valley and in the vicinity of the "Burnt Cabins"

He is represented as having entered upon this field of ministerial labor " with all the energy, freshness and buoyancy of early manhood, and to have made here full proof of his ministry." As a preacher he is described as having been "instructive and persuasive." His manner and style of preaching are said " to have been characterized by naturalness and simplicity," adapted to please and attract, to instruct and edify all classes of hearers. He is said to have been in style and manner in the exhibition of divine truth, remarkably similar to the venerable Dr. Archibald Alexander. As a pastor Mr. McGinley was indefatigable in his duties, visiting and preaching the gospel from house to house.

As a man he possessed in a remarkable degree the power of personal attractiveness. He was exceedingly courteous and bland in his intercourses with his people, making all classes to feel at ease in his company, and winning the confidence and esteem of all with whom he associated. They came to him for counsel in things temporal and things spiritual, and this confidence he was most careful to improve to their spiritual as well as temporal good.

The labors of such a minister, so faithful both as a preacher and pastor, could not fail to be crowned with success. The great promise, "Lo, I am with you always," was most graciously fulfilled to him in his ministry. The divine presence seemed continually to be with him, so that while he was eminently successful in teaching and edifying believers, he was no less so in winning souls to Christ. As an evidence of his continued usefulness he was enabled to write to the author of the Churches of the Valley as follows: "During the time intervening between 1802 and 1831, there was a regular increase in members. In 1831 there was an addition to the communion of the church of one hundred and twenty-seven members, and in the year following sixty members were added. Those who at one time were in communion with us are numerously scattered over the western country from Pittsburgh to New Orleans. Two western churches which are now comparatively flourishing, would never have been organized, had it not been for the number and influence of our people who emigrated thither. By removals to the west, we have lost in one year thirty-five communicating members, and five were removed by death the same year. Notwithstanding our severe losses we still have as many members as at any previous time." Mr. McGinley's experience in this respect is one with which all our pastors in the rural districts of Pennsylvania are familiar. There has been a constant drain from these congregations to the fertile lands of the west, and to the larger cities and towns of the east. In the year 1802 Mr. McGinley was married to Miss Annie Blythe. To them were born six children, three of these died early, and the remaining three and Mrs. McGinley survived him. In the year 1849 Washington College, Pa., conferred on him the honorary degree of D. D.

Dr. McGinley, during his time, was among the most active, useful and influential members of his Presbytery. He was wise and judicious in counsel, a firm defender of the faith as set forth in our standards, and took a decided stand in the controversy which resulted in the division of the church. At the same time he was most courteous and conciliatory towards all with whom he differed in opinion, and conciliated their respect and esteem. Few men in the ministry maintained a higher ministerial standard as to character and usefulness, or exhibited uniformly a more consistent christian spirit and life than Dr. McGinley. For nearly fifty years he was permitted to preach the gospel to the same people, having declined overtures from Philadelphia and other places for his ministerial services. He spent his declining years among the people whom he had so long served, and by whom he was universally revered. In the spring of 1851, on account of his advanced years and the infirmities of age, and his inability longer to perform the duties of his office, he requested Presbytery to dissolve the pastoral relation which he had so long sustained. He continued as a stated supply until the following October. He remained among the people to whom he had so long and faithfully ministered until the year 1856, when, as the result of a gradual decay of all his vital powers, and after only a few weeks' illness, as the result of a cold contracted in February of that year, on the evening of May 1, 1856, he passed peacefully away, aged seventy-five years. During his last days he expressed himself as wholly resigned to the will of God. His trust was entirely in the merits of Christ as his redeemer. He was enabled to say he knew in whom he believed, and felt in his mind a holy peace. His last intelligible words were addressed to his beloved wife, requesting her not to weep for him, and for his family to meet him in heaven. His farewell message to his people was that they should cling to Christ as the only hope of a lost world. The remains of this man of God and servant of Christ lie in the burying ground of the Presbyterian church near Fannettsburg, Franklin county, Pa.

Rev. Henry Rowan Wilson, D. D.

This earnest, laborious and faithful minister of the gospel, and father of the late Henry R. Wilson, D. D., was the son of David and Jane Rowan Wilson, and was born near Gettysburg, in Adams county, Pa., August 7, 1780. His father was an

Henry R Wilson

officer in the American army during the Revolutionary war, and died in 1846, at the advanced age of ninety-eight. Henry R., with many others, was prepared for college in the classical school of the Rev. Alexander Dobbin, at Gettysburg. He graduated with distinction from Dickinson College in 1798, at the age of eighteen. He studied theology under Dr. Nisbet, partly during his college course and after his graduation, and was licensed to preach by the Presbytery of Carlisle in 1801. Mr. Wilson was married in 1799, before entering the ministry, to Elizabeth, daughter of David Brown, of Carlisle, Pa.

After preaching a short time in Virginia as a stated supply, Mr. Wilson went to Bellefonte, Pa., prior to any Presbyterian church organization in that place. He commenced preaching in the court house, and was instrumental in gathering a congregation there and another at Lick Run, twelve miles distant. Over these two congregations he was ordained and installed pastor by the Presbytery of Huntingdon in 1802. As there was no house of worship in the place, nor any other building of sufficient size to accommodate the people, these services were held in a grove.

In addition to the charge of these two congregations, Mr. Wilson was invited to take charge of an academy recently established in Bellefonte, which invitation he accepted. Here he continued in the active and laborious work of teaching and preaching until 1809, when he was chosen professor of languages in Dickinson College.

This position he accepted and occupied six years, and during part of the time was assistant preacher to Rev. Dr. Davidson, in the First Presbyterian church.

In 1815 he accepted a call to the church of Silver Spring, and was installed there that year. This church, which had been in a declining condition, was much revived and strengthened under his ministry, the membership having been doubled during the eight years in which he was pastor of it.

In 1823 Mr. Wilson was called to take charge of the Associate Reformed Presbyterian church, in Shippensburg, Pa. This call he was not inclined to accept, but did so by the advice of his Presbytery and by the permission of the Presbytery with which the church was connected. Mr. Wilson continued to be pastor of this church, in connection with the Associate Reformed body, until 1825, when the Presbytery with which this church was connected was dissolved, and Mr. W. was then again received by the Presbytery of Carlisle. Here he was most untiring in his labors, preaching three and often four times on the Sabbath day, riding four and five miles into the country, through heat and cold, to fill his afternoon appointments. He was always noted for great regularity and punctuality in filling all engagements. During his pastorate in Shippensburg, the church enjoyed some precious seasons of revival, and many were added to the church under his indefatigable labors.

In 1838 Mr. Wilson was chosen the first general agent of the Board of Publicaton at Philadelphia, which position he accepted and occupied until 1842, laboriously and faithfully performing its duties, when he received a call from the church of Neshaminy, Hartsville, Bucks county, Pa. Here he was installed, and continued with his accustomed fidelity to discharge the duties of a pastor until October, 1848, when, on account of extreme disability, at his own request, the pastoral relation was dissolved.

For some time previous to the dissolution of his pastoral relation, he had become so disabled that he had to be carried to the church and placed in a chair, from which position he preached and conducted the services with his usual vigor and clearness of mind, and his accustomed earnestness of manner.

From Hartsville Mr. Wilson was carried to his son's home in Philadelphia, where he continued to decline in health until March 22, 1849, where, on the morning of that day, after great bodily distress for two days, the silver cord was loosed, and his spirit passed into the presence of that God and Saviour whom he had so long sought to love and serve. His remains were interred at Hartsville, the scene of his latest ministerial labors.

Mr. Wilson received the honorary title of D. D. from Lafayette College in 1845.

Dr. Wilson, in person, was a man of prepossessing appearance, tall and well proportioned, of vigorous frame and general good health. He had an aquiline nose, heavy eyebrows and an intellectual face. He was very erect upon his feet, dignified and gentlemanly in his bearing, easy and quiet in his movements, honest and open-hearted in disposition, and one that had an utter abhorrence of everything like cunning, pretension or duplicity.

Dr. Wilson was endowed with a strong mind, which had been well trained and stored with useful knowledge. He was a man of decided convictions, and fearless in the expression of them. With all he was thoroughly sincere and upright. He was eminently a spiritually-minded man, and devotional in his private life, and an earnest and faithful preacher of the gospel, one that was manifestly intent in the promotion of his Master's cause and in bringing souls to Christ. He was a good conversationalist, and very affable and entertaining in his own home.

As a preacher, Dr. Wilson was serious, earnest, evangelical and instructive. His voice is spoken of as soft, yet full, "the good voice of a large man." He spoke with ease to himself and with pleasure to his hearers. Dr. Andrews, of Doylestown, Pa., after having exchanged with him on a previous Sabbath, met a lawyer of his congregation during the week, who said to him, "Good proxy you gave us, neither apology nor parade, a sensible discourse in a serious and acceptable manner, stopped when he was done, would like to hear him again."

Dr. Wilson was stated clerk of the Synod of Philadelphia from 1826 to the time of his death. His careful accuracy in all that he did is shown in the minutes which he wrote. His successor in office said of them, "the entries were all made in his own handwriting, presenting a uniformity and beauty of page seldom seen in manuscript, and of the entire book we might adopt as almost literally true," the language of the General Assembly's committee to examine the records of the preceding year, "without omission, erasure, interlineation or one defect in spelling."

In the public assemblies of the church Dr. Wilson seldom spoke, but when he did speak, it was usually with earnestness and directly to the point. As a manifestation of the earnestness and solemnity of his religious convictions and feelings, it is related by Dr. Robert Steel, of Abington, Pa., "that having evinced his devotion to Christ in giving up his only son to the work of foreign missions, and that too among the very first sent out by our church, when, after many years of active duty in the field, that son, on account of the ill-health of his beloved wife, was compelled to return home, and I carried the news to his aged parents, while tears of joy flowed freely at the prospect of meeting him after so long a separation, the joy was not unmingled with grief, for said he with emphasis, 'I am truly sorry, I devoted him to the Lord in this work, and I never desired to see his face again on earth.' This he said from fidelity to the missionary cause."

Rev. Francis Herron, D D.

The Rev. Francis Herron, a most conspicuous minister in the church at large, was born, educated, licensed, ordained and installed as pastor, within the bounds and by the Presbytery of Carlisle.

Francis was the son of David Herron, a worthy ruling elder in the church of Middle Spring. The family resided on what was known as "Herron's Branch," some three miles northwest of the church. Here Francis was born June 28, 1774. His parents were of the Scotch-Irish race, and like all that people, were noted for their devotion to the Presbyterian faith and worship, and ardent friends of civil and religious liberty. Francis was early consecrated to God, trained up in a christian household, taught the Westminster catechism, and sat under the ministry of the Rev. Dr. Cooper.

The following story is narrated by the Rev. S. S. Wylie, in the history of the Middle Spring church concerning David Herron, the father of Francis, as throwing light upon the practices which prevailed under the ministry of Dr. Cooper: "He had the custom of calling the roll of the members every Sabbath morning and noting the absentees whom he visited the following week. He also required the members to sing one of the Psalms in course on each Sabbath morning. So on a

Francis Wharton

certain communion Sabbath, solemn days were these, David Herron's name was called, and though he was one of the most regular, reliable and godly members of the session, there was no response. The clerk rose at his desk and called again, David Herron! But still there was no answer. Early the next morning, long before the hour of public service on Monday, Dr. Cooper was seen trotting briskly up the creek past Brady's, Strain's and Cambridge's and on to the house of David Herron, and passing rapidly in, and meeting Mr. Herron, he said in a somewhat abrupt way, 'Not at church yesterday! What is your excuse?' 'Well, Doctor you know your rules; yesterday morning I rose earlier than usual, after breakfast read a short chapter and offered prayer, and then, with my family, we commenced to sing a Psalm, as you require of us on every Lord's day, the one in course being the 119th. We could not violate your rule, we did our best, but were not able to finish it until in the afternoon.' Whereupon the Doctor arose, and adjusting his wig, and placing his hand upon the shoulder of his faithful elder, said, 'David your excuse is a good one, I am perfectly satisfied,' and then rode home."

Of his early education and his early religious history, we have no certain knowledge. The Hopewell Academy of John Cooper was not established until 1810. These classical schools under the care of pious teachers have been the prolific source from whence most of the ministers of the Presbyterian Church have emanated.

Mr. Herron, it is believed, entered Dickinson College and pursued a regular classical course under the presidency of the distinguished Dr. Nisbet, with a view to entering the Christian ministry. There he graduated May 5, 1794. He at once entered upon the study of theology on his return from college, under the direction of his pastor, the Rev. Dr. Cooper, and was licensed to preach by the Presbytery of Carlisle, October 4, 1797.

Soon after his licensure Mr. Herron, accompanied by the Rev. Joseph Mahan and the Rev. Mathew Brown, a classmate, started on a missionary tour to the west, traveling on horseback. On Friday evening of the first week they reached the tavern of Six Mile Run, near what is now Wilkinsburg, a suburb of Pittsburgh. Here Mr. Herron was prevailed upon to spend the Sabbath and preach to as many people as could be convened, which he did standing under the shade of an apple tree. His two friends passed on to Pittsburgh and Mr. Mahan preached for the people of the First church.

Mr. Herron continued his journey from Pittsburgh westward as far as Chillicothe, Ohio. A large portion of the way at that early day was most difficult and hazardous. His only companion and guide was one of the early frontier settlers, who had only once previously passed over the same route. Much of the way lay through unbroken forests, the course to be pursued indicated at times only by a narrow foot-way, or by the blazes upon the trees. For days they found no human habition or shelter, two nights they encamped with the Indians near what is now the town of Marietta, Ohio.

On his return from Ohio, Mr. Herron again visited Pittsburgh, then a village of less than two thousand inhabitants, without pavements, stage coaches, or other public improvements, and with but one church building, a rude log structure, which stood upon the lot where the First church now stands. In the keeper of the tavern where he lodged Mr. Herron found an acquaintance whom he had known east of the mountains, at whose earnest solicitation he consented to preach to a congregation of less than twenty people.

This was Mr. Herron's first introduction to the people of Pittsburgh, with whom his after-life became so fully identified.

As the time of this journey was the period of the great revival which prevailed at the beginning of this century quite extensively among the early Presbyterian churches in western Pennsylvania, Mr Herron was led to visit a number of these churches, in which a deep religious interest existed. He entered heartily into the work, and was greatly blessed and strengthened himself, whilst his labors proved eminently acceptable and useful to the churches which he visited. Among the ministers for whom he preached were the Rev. Dr. John McMillan, at the Chartiers church near Canonsburg, Pa., the patriarch of Presbyterianism in western Pennsylvania, Dr. Ralston, Dr. Smith, Mr. McCurdy and others, who were enjoying seasons of special revival in their churches.

Among the churches which he visited at this time was also that of Buffalo, in Washington county, Pa., where the people were so pleased and edified with his preaching, that they made out for him a unanimous call to become their pastor. This call he was strongly urged by Dr. Ralston and others to accept, but holding it under consideration until his return home, he there found a similar call awaiting him from the Rocky Spring church, the church adjoining the one in which he was raised. The latter call he concluded to accept and declined the one from the church at Buffalo. He was accordingly ordained by the Presbytery of Carlisle, and installed pastor of the Rocky Spring church on the 9th of April, in the year 1800. Here, in what was then a strong congregation, with its large and substantial church edifice, began the life work of Mr. Herron. Greatly quickened and renewedly consecrated by the revival scenes, and the ordination and installation services through which he had passed, he girded himself for his work, and, fired by a new zeal for the glory of God and with increased love for the souls of the people, he began his ministry in such a way as soon told upon the congregation. His preaching was with such unction and power that the impenitent were awakened, and professing christians were roused to new life and energy. Prayer meetings were instituted, a thing previously unknown in that congregation, and carried on with encouraging success. Bible classes and meetings for catechetical instruction were appointed and conducted with persevering energy, to the great and lasting advantage of all concerned.

The first decade of Mr. Herron's ministry was thus passed in labors such as these. It was a period of healthful growth to the congregation, and a time when the young pastor grew in ministerial strength and usefulness.

In the year 1810, Mr. Herron again made a visit to Pittsburgh, to his sister, Mrs. Peebles, then a resident of that city, and also to Dr. Mathew Brown, his brother-in-law, then president of Washington College, Pa. During this visit he was invited to preach in the First Presbyterian church, then left vacant by the death of the Rev. Robert Steele. The people were greatly pleased with his services, and on his return from

Washington, he was urged to preach a second time. The result was a unanimous call to become their pastor. This call he accepted, and accordingly his pastoral relation with Rocky Spring was dissolved April 9, 1811, and he was installed pastor of the First church of Pittsburgh, June 18, 1811, by the Presbytery of Red Stone.

Mr. Herron was fully alive to the rising importance of his new position. Pittsburgh had already started on its career as a commercial and manufacturing city. A line of stage coaches now connected it with the east. Trade upon the Ohio river with the west and southwest was steadily increasing. These two things and subsequent improvements made it the gateway to the great west. But whilst the city was prospering in a worldly way, wickedness abounded and the love of many of the professedly christian people had grown cold. And as is usually the case when the spirituality of a people is at a low ebb, the financial condition of the church was in a correspondingly low condition. Accordingly, notwithstanding the progress and prosperity of the city in external things, when Mr. Herron came to understand the state of religion in the church, he found himself surrounded by most adverse circumstances, which called into requisition all the energies of his nature and his utmost faith in and dependence on God. The church he discovered to be "in a state of almost hopeless embarrassment," and religion "with many of its professors, had little more than the semblance of form." The pastor in after years "was frequently heard to speak of the prevalence of fashionable follies, the strength of pernicious social habits, the influence of worldliness over the church, and the mournful absence of the spirit and power of vital godliness, that characterized that period." The strength of Dr. Herron's character, his confidence in the religion of the gospel, his faith in God, and his practical wisdom are all evinced in the manner in which he girded himself to meet this crisis in his ministry. The experience of the previous years of his ministry was now invaluable to him. Says Dr. William Paxton in his memorial discourse, he at this time "set before him two objects—First, to preach the gospel of Christ with pointed and pungent application to the hearts and consciences of his hearers. Second, to expose their sins and follies, with the plain unsparing fidelity of one who loved their souls, and who had come in the spirit of his Master to seek and save them." The effect of his preaching was what might have been expected. Cold dead formalists and impenitent sinners were roused from their lethargy and excited to violent opposition. But the Doctor persevered in the way he had set out. His preaching was the faithful exposition of gospel truth in its practical adaptation to the wants of the people. The testimony of one who was acquainted with his preaching at that time is thus recorded: "I well remember the power of his preaching. His manner was dignified and impressive, his application of the truth was pointed, and the earnestness with which he appealed to sinners brought the conviction that he believed all he uttered. His denunciations of the wrath of God against the wicked were most powerful and alarming, whilst on the other hand he often dwelt on the fullness of the Savior, and besought men to be reconciled to God."

In addition to the faithful preaching of the word, Dr. Herron sought to employ other means to elevate the piety of the church and to secure the blessing of God. Among these he sought to institute a prayermeeting, which he had found so helpful in his former charge. But this, strange to say, met only with the disapproval the best of his people, and with open hostility from others. It was an inovation, a novelty, a methodistical extravagance. But none of these things moved him. He determined to go forward, and in the person of Rev. Thomas Hunt, the pastor at that time of the Second Presbyterian church, a man of a thorough evangelical spirit, he found a ready and valuable coadjutor. As the opposition was strong in both congregations, and not wishing unnecessarily to incur the risk of unduly exciting increased hostility, they appointed the meeting for prayer in the building in which Mr. Hunt conducted a school and invited all who felt disposed to unite with them. The first meeting had an attendance of the two ministers, one elder and six women, and for eighteen months this little company continued to meet and to wrestle in faith and prayer without any increase to their number.

To this lack of a spirit of prayer, to the general disapproval, and the chilling indifference to vital religion, was at length added open hostility. Husbands and fathers prohibited their wives and daughters from attending, and finally when the faithful ministry of the word and the pious example of this little band in their persevering continuance in these meetings could be endured no longer, Dr. Herron was waited upon and told that these meetings "must stop, and stop at once." To this Dr. Herron replied with that moderation and firmness which were so characteristic of the man, "Gentlemen, these meetings will not stop. You are at liberty to do as you please, but I, also have the liberty to worship God according to the dictates of my conscience, none daring to molest or make me afraid."

This has come to be regarded as the turning point in the moral and spiritual history of that city. From the hour of Dr. Herron's utterance of those brave and determined words, which will live in history while time endures, the opposition which had been so strong began to give way. The meetings for prayer gradually increased. A new life was awakened among professing christians, and the conversion of many persons, some of them from the ranks of those addicted to gaiety and social follies, made a deep impression upon the community as to the power and reality of the religion of the gospel. From that time, it is stated, the cause of religion not only in the First church, but in the two cities, began to prosper.

In the meantime, the pecuniary embarrassment of the church continued. The heavy debt which Dr. Herron found hanging upon the church at the commencement of his pastorate still embarrassed his efforts to promote its advancement, and after various expedients for postponing or shifting the responsibility, matters forced their way to the final result, the property was levied upon by the sheriff and put up at public sale in December, 1813. Here again Dr. Herron proved to be the man for the crisis. He attended the sale and bid off the property in his own name for the sum of $2,819, sold a small lot off one corner for $3,000, paid the debt and placed a small surplus in the treasury.

The church now entered upon a new era both as to financial and spiritual prosperty. Dr. Herron's preaching power was at its height. His influence was extended throughout the two cities, and his reputation was becoming known throughout the whole church. The attendance upon his ministry rapidly increased, the membership was correspondingly enlarged, and the demand for pews was such that an enlargement became a necessity. The extension was completed December, 1817, and from the re-sale of the pews, sufficient funds were realized to meet the expenses of the improvement and to erect a session room in the rear of the church. The congregation in token of their appreciation of his services, and the high estimate in which he was held as a minister, increased his salary, and gave him their united support and encouragement in his work, and the session made the record that "the affairs of the congregation wore a satisfactory and pleasing aspect." Thus triumphed the truth and grace of God over the carnal opposition of unrenewed men.

In further token of the high valuation placed upon the ministerial services of Dr. Herron by the Second church of Pittsburgh, a proposition was made to the trustees of the First congregation from those of the Second, expressive of their conviction, "that it would contribute to the advancement of the Redeemer's kingdom, the honor of religion, and the advantage of the Presbyterian interests, to unite both congregations as a collegiate charge, under the pastoral control of Dr. Herron, with a colleague to be chosen by the joint vote of the two congregations." This proposition was, after full consideration, respectfully declined. It is here cited to show the high esteem in which Dr. Herron was held by the whole Presbyterian community.

Dr. Herron was also an earnest advocate of thorough and systematic bible and catechetical instruction in the family and in the Sabbath school. He believed in the old method of drilling the young in the letter of the shorter catechism as one of the best methods of inculcating evangelical truth and of training a generation of sound orthodox christians. In 1823 Dr. Herron organized a bible class for the instruction of old and young, male and female, which was held every Sabbath afternoon in the church, conducted by himself, and was largely attended and productive of great and lasting good.

In 1825 a new field of christian effort was opened up adapted to enlist the energies and call into requisition the practical wisdom and persevering energy of Dr. Herron. In that year the General Assembly had resolved to establish a theological seminary in the West, and had appointed five commissioners, of whom General Andrew Jackson was one, to select a suitable location. This led Dr. Herron in connection with Dr. Swift to urge the claims of Allegheny City, upon the attention of the commission. He entered with all his accustomed energy and tact into the work of securing the institution for that locality, and as the result of much persevering and skilful effort, supported as he was by the ministers and citizens of that whole region, succeeded in securing a report in favor of its location in Allegheny City, Pa. The location being settled, Dr. Swift devoted himself to the supervision of the instruction of the students, whilst Dr. Herron took upon himself the burden of providing for the financial support of the seminary. To none but to those who have had experience in the same, can the anxieties, the trials, the assiduous labors of such an enterprise be duly appreciated. To Dr. Herron, Dr. Swift and Dr. David Elliott this insitution owes its establishment, and its usefulness. These were the men who watched over its nativity, nursed it in its infancy, and nourished it by their self-sacrificing labors and benefactions. And to no one other source does this institution owe its successful establishment under the good providence of God, more than to his persevering assiduity. It was a great and unspeakable comfort to him in his old age that he was permitted to see and rejoice in its prosperity. In the winter of 1827 and 1828 Dr. Herron was graciously and abundantly rewarded for all his previous years of labor and toil, and of long wrestling in faith and prayer, by the occurrence of a deep, powerful and extensive revival of religion, the details of which are very instructive and encouraging. The special interest began in a brief conference between Dr. Herron, Dr. Campbell and five or six others, after a Wednesday evening prayer-meeting, on the state of religion in the church and the importance of Christians praying for a revival of God's work, leading them to unite in earnest prayer again before they parted for the presence and power of the Holy Spirit. Another meeting for prayer was appointed by those present for Saturday evening, which proved to be a season of earnest wrestling with God from which those present went away with believing pursuasion that God was about to pour out His Spirit with power upon the people. The interest pervaded and controlled all the services of the ensuing Sabbath and led to the appointment of a meeting for conference and prayer in the lecture-room, which, to Dr. Herron's surprise and joy, was filled and crowded by those who presented themselves as subjects for prayer. A series of meetings were commenced and continued daily, for from three to four months. The work continued to deepen and extend in the church and community. The members were greatly quickened and increased in activity and many from the world were savingly brought to Christ. The result was an addition to the church of over sixty on profession of their faith at the two following communions and an equal number to the Second church, then under the ministry of Dr. Swift, among whom was a number of young men who afterwards became ministers of the gospel. This religious awakening Dr. Herron always regarded as a genuine work of grace and permanent in its blessed fruits. Another season of like precious revival occurred in the year 1832, in connection with a similar work in many other churches in Western Pennsylvania. Again a series of meetings were appointed which increased in interest from day to day, resulting in an ingathering of over one hundred into the church. This religious interest continued for a long period, the fruits of which were manifest in additions for two successive years. The years 1840, 1841 and 1843 were years of the right hand of God, in the ministry of Dr. Herron. The year 1835 was a year of great religious excitement under the preaching of the Rev. Mr. Gallagher, a noted revivalist. The results of this religious flailing was some precious wheat, but much more worthless chaff. " Some excellent Christians," said Dr. Paxton in his memorial discourse, " who were then born again, live to attest the presence and power of the Holy

Spirit, but many spurious converts and some dreadful apostates live to attest the fact that there was another spirit at work, an enemy sowing tares among the wheat." In the year 1850, in his 76th year, Dr. Herron, on account of the persuasion that the period of his active work had come to an end, asked to be relieved of his pastoral charge. His request was granted and by his approval his successor was chosen and for nearly ten years this venerable patriarch of western Pennsylvania was permitted to exemplify the sustaining power of Divine grace amid the trials and infirmities of old age. His happy serene life came to a peaceful end December 6, 1860. From Dr. Paxton's memorial discourse we thus sum up his most conspicuous traits as a man, a Christian and a minister of the gospel.

As a man he was a man of nerve, will, power, molding rather than being molded, breasting the current rather than floating upon its surface. As a Christian he was distinguished by a vigorous growth and a uniform development of the whole circle of Christian graces.

As a minister his preaching was doctrinal, experimental, awakening, tender and affectionate.

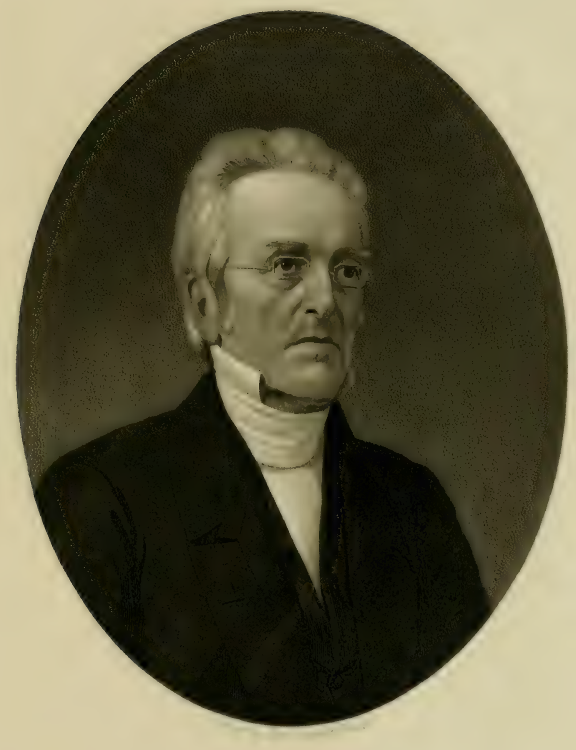
As a Presbyter he was attentive, regular and prompt, thoroughly acquainted with the rules of order and making a good presiding officer.

Dr. Herron was chosen Moderator of the General Assembly at its meeting in Philadelphia in the year 1827.

He was married in February, 1802, to Miss Elizabeth Blain, daughter of Alexander Blain, Esq., of Carlisle, Pa., and sister of the wife of the Rev. Dr. Matthew Brown. She died in the year 1855. They had several children.

Rev. David Elliott, D. D., LL. D.

Another most prominent minister of the Presbytery of Carlisle and eminent servant of God was the Rev. Dr. David Elliott. Of him Dr. J. I. Brownson, in his admirable commemorative discourse, has thus spoken: " A man who, favored of God, and by reason of strength," passed far beyond fourscore years; a man who, through the average of two generations, was an honored, as well as " an able minister of the New Tes-



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tament, not of the letter but of the Spirit," a man who, besides other high educational trusts, held almost for four decades of years, a position in the Western Theological Seminary, at once vital to its existence and identified with its achievements and fame; a man who, in all these years, was a trusted leader in the councils of the church, as well as a clear expounder and able defender of its faith and government; a man too, who, by representation in hundreds of ministers of the word, in our own land and on heathen shores being dead yet speaketh."

Mr. Elliott's ancestors were of the Scotch-Irish race of people. His grandfather, Robert Elliott, came to this country from Enniskillen, Fermagh county, in the north of Ireland, in 1737 and settled on a tract of land about seven miles north of Carlisle, Pa. At this time his father, Thomas Elliott, was a boy of seven years of age. At the close of the Indian war, twenty years later, he, in a company of twelve, among whom was Robinson, ancestor of Dr. Thomas H. Robinson, entered the country lying north of the Kittatiny mountains from the Susquehanna river, now known as Perry county, and took up successive tracts of land in the order of their respective ages and settled upon them. In this way Thomas Elliott secured a tract of land of four hundred acres, a prior claim to which he purchased for eight dollars in Sherman's Valley, near Ickesburg. Here he settled and was married to Catharine, daughter of William Thomas, of York county, Pa., by whom he had two children who lived to an advanced age, viz: Charles and Mary, the latter became Mrs. Andrew Patterson. Both moved to Ohio where they died at an advanced age. In the meantime Mrs. Jane Holliday, who was born in 1745, came, with her husband, whom she had married in Ireland, a relative of her own name, to this country and settled in Sherman's Valley. Mr. Holliday and Mrs. Elliott both died and not long afterwards Mr. Elliott was married to Mrs. Holliday. To them were born five children, viz: Catharine, who was married to George Williams, brother of Rev. Joshua Williams; Robert, afterwards and long known as Judge Elliott, one of the most intelligent and respectable citizens of Perry county; Thomas, David and another who died in infancy.

David, the subject of our present sketch, was born at his father's home near Ickesburg, February 6, 1787.

David, like most good men, was blessed with a pious and faithful mother, whose character was reflected in the lives of her children. This mother dedicated him to God, watched over him, taught him to pray, trained him diligently in the Catechism and the Scriptures and took him regularly to the house of God. From an early age he was sent to such schools as the neighborhood at that day afforded. Among his teachers were one Isaac Watts and George Williams, who was married to his sister. In these schools the scholars were required to repeat each morning answers to one or more questions in the Shorter Catechism, and on Saturday, so far as they were able, to recite them all and to read daily in the sacred Scriptures. In these daily lessons in the Scriptures, and the best formulas of divine truth, known to the church and to the faithful religious training of a pious mother at home, especially on each Sabbath afternoon or evening, as blessed of God, was laid the foundation of that excellent moral and religious character for which Dr. Elliott was so highly distinguished in all his after life.

Dr. Elliott recognized the guiding hand and protective providence of God through all the earlier as well as the later years of his life.

In the year 1802, in his sixteenth year, Mr. E. was sent to the Tuscarora Academy, some twelve miles distant from his home, to enter upon a course of classical studies, under the instruction of the Rev. John Coulter who was then pastor of the church and principal of the school. Here he made his home with his sister, Mrs. Patterson, who had gone to reside in that neighborhood. In the spring of 1804 he left the above school and spent a year in the classical school taught at Mifflin, Pa., by Mr. Andrew K. Russel, afterwards a tutor in Washington College, Pa., and subsequently a preacher and professor in Newark, Delaware. During his stay at school in Mifflin, Mr. E. had his home in the family of the Rev. Matthew Brown, the pastor of the Presbyterian church of Mifflin. The kindness then experienced and the friendships then formed had an important bearing upon the chain of events which did much to control his after life and the educational work of western Pennsylvania. In the spring of 1805 Rev. Matthew Brown was invited to become the first pastor of the Presbyterian church in Washington, Pa., and principal of the academy of that place. To this place Mr. Brown took with him his young friend Mr. Elliott as an assistant teacher. In this position he continued for one year, discharging its duties with great fidelity and acceptance to all concerned. Here, in addition to the instruction which he gave in the school, he carried on a course of study in preparation to enter the junior class of Dickinson College of the following year. These labors which were very confining and exhausting by reason of the number and variety of the classes, and the advanced studies of some of the students taught by him, proved to be too great a tax on his strength and resulted in a physical prostration which told upon all his after life. As the result of his own experience in this respect he was ever afterwards careful to guard students under his instruction against falling into the same error. During his connection with the academy at Washington, a charter was secured by Dr. Brown and others for Washington College, with which Mr. E. became so closely identified in later years.

In the spring of 1806 Mr. E. set out for home on horseback from Washington, Pa., and for lack of due preparation for changes in the weather, and owing to the delicate and exhausted state of his bodily health, he contracted a cold which was followed by a spell of sickness which delayed his entrance into college until January of the next year. But this affliction was blessed to his spiritual and eternal good. It became to him the period of a new and spiritual birth. His mind had been partially awakened under the preaching of Rev. Mr. Marquis, an earnest and pungent preacher, who had been at Washington. During his sickness he experienced a deep conviction of his lost condition out of Christ. He tried without success, to obtain relief by reading, reflection and prayer. At length after weeks and months of conflict the Lord Jesus Christ was revealed to his mind and heart, and he saw in Him a Saviour suited to his every want, and he experienced relief from the burden which had rested so heavily upon his mind.

The clouds and darkness were dispelled and his mind was filled with light and peace.

His experience closely resembled that of President Edwards at the time of his conversion. "The transformation was a wonder to himself. As he walked abroad he could now see God in everything. The bright summer clouds and the azure sky seemed to declare the glory of God. A mild glory appeared in all things about him, which brought him into the presence of God and made him desirous to be there." This pleasing experience was followed "by new views and feelings concerning the character and law of God, Christ and his salvation, and as to sin, duty and holiness." Like many others Mr. E. postponed for two years a public profession of his faith, which, to him, was ever afterwards a matter of deep regret.

At the close of his first session at Dickinson College he found himself again so exhausted from confinement and study that he left the institution despairing of being able to return again. But during vacation his health was recuperated to such a degree as to justify his return, and with great care and regularity as to all his habits of study, exercise, diet and rest, he was able to complete his college course with credit to himself and the highest approval of the faculty and his fellow-students, and graduated September, 1808, delivering on commencement day the valedictory address. The faculty at that time consisted of Rev. Robert Davidson, D. D., acting president; James McCormick, professor of mathematics and natural philosophy; Rev. John Hays, professor of languages.

Princeton Seminary, the oldest of our theological schools, was not organized until 1812, four years later than Mr. E.'s graduation. As a consequence he, like all other candidates of that time, studied under some approved divine of their own choice. His first teacher in theology was his pastor, the Rev. John Linn, a sketch of whom is given in this series. Under him he spent two years in the careful study of theology, making an analysis of the books read, and in writing answers to questions given. His third year he spent under the instruction and guidance of the Rev. Joshua Williams, D. D., of Newville, Pa., whom he always held in the highest esteem and admiration as a man, as a preacher and as one who stood in the front rank of the theologians of his day in talents, attainments, discriminating thought and the power of communication.

Concerning Dr. Williams as a theological instructor, Dr. Elliott has left the following statement: "It is not very often that he consented to take the direction of young men preparing for the ministry, and when he did he modestly declined being considered in the light of an instructor. Hence he neither delivered written lectures nor propounded formal interrogatories on the subjects of study. But having suggested suitable works for their perusal he frequently, as inclination or convenience led him, visited his students at their rooms, and in a free and full conversation brought into view and discussed every topic embraced in their course of reading. During these conversations in which he placed himself in the position of a friend and companion, rather than that of a teacher, much valuable information was communicated on the one part and received on the other. Doctrines and principles were examined and analyzed by him with a clearness and precision beyond what is generally found in text books. Suggestions were made and thoughts presented which gave freshness to the subjects under examination, and stimulated and quickened inquiry. And I owe it to his memory to say that to these free unreserved conversations, I feel myself largely indebted for assistance and progress in my theological studies. Every interview of this kind gave a fresh impulse to my mind and excited to more careful and extended research in reference to various subjects of investigation."

"He had high notions of the dignity and sacredness of the ministerial office and of the necessity for ample preparation for entrance upon its duties. And he had but little patience with those weak and conceited young men, who, with crude notions and superficial attainments in theology, sought to thrust themselves prematurely into the sacred office."

These statements are important, not only in reference to the training which Dr. Elliott received, but as throwing much light upon the mode of theological instruction of that day in comparison with that now given in the various theological schools of the church.

Mr. Elliott was examined and licensed to preach the gospel by the Presbytery of Carlisle, September 26, 1811. Soon after his licensure he was invited to preach to the congregation of Upper West Conococheague and from that large and intelligent congregation, recently left vacant by the resignation of the Rev. John King, D. D., one of the most distinguished ministers of that day, and the fourth Moderator of the General Assembly, he received a call to become their pastor. This call was made out February 10, 1812, found in order and accepted at the spring meeting in April, when Mr. E. entered upon the duties of that charge, but was not ordained until the stated meeting, October 7, 1812, at that church. At these services Dr. John McKnight preached the sermon and Dr. McConaughy presided and delivered the charges to pastor and people.

On May 14, 1812, he was married to Ann West, daughter of Edward West, Esq., of Landisburg, Perry county, Pa., with whom he lived happily for fifty-eight years, and by whom he had two sons and three daughters.

The congregation, when he took charge of it, numbered one hundred and thirty-seven families and three hundred communicants, and during his pastorate it increased to one hundred and seventy families, but afterwards experienced a considerable decline owing to causes which were beyond human control.

Mr. Elliott, in his ministry, went systematically at his work. Regular pastoral visitation was joined with the faithful preaching of the word. Family worship was pressed as a duty. In 1816 the first Sabbath-school in the congregation was organized, and in 1818 the first weekly social prayer-meeting was established. In addition to the Sabbath-school two Bible classes were formed, one male and the other female, and conducted with much interest, the former having as high as seventy members and the latter more than a hundred.

The result of the clear systematic and faithful preaching, regular pastoral visitation, and persevering Sabbath-school and Bible-class instruction, soon manifested itself in a quickened interest in religious things among the people. The congregation greatly prospered, increasing largely in attendance upon the public services and in steady additions to the membership. A numerous congregation was built up in the knowledge and belief of the truth, and a healthful moral and religious influence was exerted throughout the whole community.

In the year 1828 the church was blessed under his ministry with a season of gracious revival. The work, however, was principally confined to that portion of the congregation which resided in the town of Mercersburg and manifested itself chiefly in connection with the weekly prayer-meeting. It was preceded also by a monthly meeting for prayer and conference upon the part of the session and resulted in an addition of twenty-four to the membership, of those who had been hopefully brought to Christ. While this work did not extend to all parts of the congregation as Dr. E. hoped it would, yet the fruits gathered in and the general influence of the work on the church proved to be a permanent spiritual blessing.

During his pastorate of this congregation of more than seventeen years, the house of worship was twice enlarged, six hundred and fifty persons were baptized by him, two hundred and forty persons were received into the church by profession of their faith, and seventy by certificate, making an average of twenty for each year.

On October 27, 1829, to the great grief of the congregation, and a most severe trial to the young pastor, he asked that the relation between him and that people might be dissolved in order to his acceptance of a call to the First Presbyterian church of Washington, Pa.

Dr. Creigh, in his history of the church at Mercersburg, thus speaks of the mutual relation between him and the people: "His people were devotedly attached to him. He was to them all they desired, both as preacher and pastor. As a preacher he was instructive and edifying; as a pastor he was sympathizing and laborious: as a friend he was sociable and reliable, and as a man he was godly and exemplary in all his conduct."

He was thus faithful, not only in seasons of health but at a time of great and wide-spread and long-continued sickness of an epidemic character; he was alike faithful in his ministrations to the sick and dying, day by day, through all the week, even at the peril of his own life and against the remonstrance of his physician and friends. But God beheld his faith and, as in his childhood, shielded him from harm.

Dr. Elliott proved himself to be no less efficient and wise as an ecclesiastic than as a preacher and pastor during this early period of his ministry. His qualifications in this respect were put to a severe test. In the church there was a small, but influential party, as is often to be found in many congregations who were restless under any form of church discipline or restraint upon their conduct. One of this party, a member of the church, who had almost habitually ceased to attend upon the public ordinances, even after several friendly conferences of the session with him, finally applied for a letter of dismission from the church. The session granted his request with a simple statement of his delinquency, without any expression of censure. This certificate was refused and followed by a demand for an unqualified dismission in good and regular standing. On the refusal of the session to grant this request the little party opposed to church discipline made the case their own and sought to raise a great clamor, and, finally, when clamor failed, carried the matter to Presbytery, presenting formal charges in the name of the delinquent member against the session, and one impeaching the veracity of the pastor, "the difference between the parties being that between the statement of a fact and that of an inference drawn from it." During the intervening six months no effort was spared to create a public sentiment against the session and especially against the pastor. The result, however, showed that they did not know the man they had to deal with. Though out of health, with a soul keenly sensitive to the slightest imputation of dishonor, he went to Presbytery, conducted the case with transparent fairness and consummate skill and ability and secured the unanimous acquittal of both session and pastor and the censure of their accuser. But, not satisfied with the decision of Presbytery, an appeal was taken to the Synod of Philadelphia, and the services of a prominent lawyer and ruling elder from Philadelphia was secured to assist the appellant in the management of his case, who espoused most warmly the case of his client and in conclusion challenged the refutation of his plea and demanded a reversal of the judgment of the lower court. Mr. Elliott accepted the challenge, overturned step by step all the arguments of his opponent and with but one dissenting voice the Synod sustained the verdict of the Presbytery, only relieving the appellant of the censure. Against this removal of censure the Presbytery, in turn, appealed to the Assembly of 1823 and that body, the court of final resort, reversed this latter action of the Synod as unconstitutional. Thus the order of the church was vindicated, the character of the pastor, conscious only of the highest rectitude before God and men, was triumphantly sustained and his reputation greatly enhanced at home and abroad and a disorderly faction rebuked.

Dr. Elliott's pastorate at Washington, though much briefer, yet was equally successful and more important. Here he entered upon his duties with the same persevering fidelity, wisdom and zeal which had characterized his ministry in his former charges. And by the blessing of God he was not only instrumental in building up the church, but also in reviving the young college which, at this time, had become well nigh extinct. To him more than to any other man, it is alleged, was due the resuscitation of this institution which has since absorbed its greater rival. The trustees of the college elected him to its presidency, in connection with his pastoral charge during the first year after his arrival. This position he declined under the conviction that the church required all his time and strength. He, however, consented to become the "acting president and professor of moral philosophy," until a suitable person could be procured. He opened the college with two professors besides himself and twenty boys, and at the end of the third session handed it over to his successor, Rev. D. McConaughy, with one hundred and nineteen young men enrolled, and the college classes all reorganized and respectably filled.

Dr. Elliott's pastorate at Washington was crowned with the same success as at Mercersburg. His preaching was more studied, elaborate and persuasive than before. His prayer-meetings were conducted with life and interest, family visitation systematically pursued, Christian beneficence systematized;

the confidence, respect and esteem of the people speedily secured, and the whole work of the church efficiently managed during the seven years that he was pastor. In 1835 the congregation was visited by a work of grace, which brought fifty-one additions into the church, some of whom were students in the college and became ministers of the gospel. The whole number added during the seven years was two hundred and forty-nine, of whom one hundred and thirty-eight were by profession, making an average of twenty each year on profession of faith.

In 1835 Dr. Elliott was called to a more responsible work. By the General Assembly of that year he was elected to a professorship in the Western Theological Seminary, at Allegheny City, Pa. This position which was so difficult of success, and yet so responsible and important he could see his way clear neither to accept nor decline for nearly a year. Having, after long deliberation, much counsel and unceasing prayer, concluded to accept it, he gave to it all his remaining days and all the zeal and energy and best labors of his long and useful life.

It was so arranged with Dr. Luther Halsey, the only other professor, by the board of directors, that Dr. E. should have the chair of Didactic Theology, and he was inaugurated and entered upon his duties in June, 1836. In doing so he took upon him deliberately a great burden, which, with great faith and patience, he bore through many long years. What Dr. Archibald Alexander was to Princeton Seminary in the days of its infancy, weakness and the period of its struggle for existence; what Dr. Leroy J. Halsey was to the Seminary of the Northwest, through all the period of its conflict, all that, and even more, Dr. Elliott was to the seminary of Allegheny City.

Dr. Elliott went into the seminary after repeated declinatures, which the board refused to accept, and as the result of renewed appeals to him as the only man, who, under God, could rescue the seminary from its depressed and imperilled condition and make it successful.

Dr. Elliott's unwavering reliance upon God, his unwillingness to undertake anything unless called to it from on high, his great practical wisdom; the strong confidence of his brethren; his patient perseverance in the way divine providence indicated, all combined to make him pre-eminently the man for the position.

As a theological teacher Dr. Elliott was well read up in his department. His familiarity with the standard theological writers, and his facility in the Latin language, enabled him not only to assign to the students the best course of reading in the same, and in Turretin, Calvin, Stapfer and other Latin writers, but to enrich from all these sources the discussions of the class room. By means of the best text books, by a course of lectures, and by a series of searching questions, covering the various topics in theology, and by additional papers on subjects assigned, his students were subject to a thorough drill upon the course prescribed.

Of this seminary he was the head thirty and eight years. "He came to it," says Dr. Brownson, "in its adversity. He bowed under its burdens with a trustful heart. His faith looked through its clouds of discouragement to read its future in the promises of a covenant-keeping God. Upon its altar his best offerings of talent and scholarship, zeal and prayer were laid." If the discouragements were great, the joy of triumph must have been in proportion. Said Dr. Jacobus, "He came in his full prime, fifty years old—ripe in experience and rich in solid resources for his generation. What labors, what struggles, what conflicts, what prayers and tears he gave early and late to this service; what a work to look back upon. Nearly a thousand men have gone forth from under his hand, ministers of Christ, in this and foreign lands."

Said Professor Wilson: "As long as yonder seminary stands, he will not be without a monument. It owes its existence to him. Let this be said over his coffin. Had it not been for his indomitable energy and tenacity of purpose it would not have survived its trials. My belief, founded on facts and personal observation, is that no day of his life passed without special prayer for the seminary, its professors and students, past, present and prospective."

Other positions besides those of pastor and professor Dr.

Elliott was called to fill, which equally illustrate his capacities for high duties in the church, and the esteem in which he was held by his brethren in the church. Not unfrequently he was called to preside over meetings of ecclesiastical bodies, to serve as a member and often as chairman of most important committees of the church judicatories and of the boards of the church. He was chosen Moderator of the General Assembly and presided with great wisdom, fairness, ability and firmness, at a most stormy period of the church, even at that critical juncture when the disruption of 1837 and 1838 took place. He carried great weight in argument and in his opinions, because he always aimed to be right. The calmness, perspicuity, promptness and thoroughness of his decisions as a presiding officer gave them great weight and authority. Dr. Elliott was sent as a commissioner to ten General Assemblies. He gave his earnest and hearty support to the measure for forming the Western Foreign Missionary Society by the Synod of Pittsburgh, in 1831. He was chairman of the committee on the transfer of this Western Missionary Society to the control of the General Assembly. He was chairman of the important committee of bills and overtures in the assembly of 1835, to which was referred the overture of the convention of Old School men, prior to the assembly, in relation to the most important questions in controversy, and prepared the report upon it. Although a pronounced Old School man, whose sentiments were well known by all, yet his decisions, arguments and measures were always just, courteous and transparently honest. He sought no undue advantage nor would he give any. Never did a moderator preside in a more important crisis than did Dr. Elliott, yet there he sat for three weeks, calm amid great excitement, ready for any emergancy, and meeting each question with a prompt decision, and yet with an accuracy, which in every case met with the approval of the Supreme Court of Pennsylvania, as expressed in the decision of Chief Justice Gibson. It was after this thorough examination of all the decisions rendered by him, that the Chief Justice is reported to have said, "that Pennsylvania had only missed having the best lawyer of the State, in the person of Dr. Elliott, by his having become a minister." Church government, alike in its principles and their applications, was congenial to his mind. His sound and discriminating judgment gave him great advantage in the way of seeing the real point at issue, and in enabling him to free it from the entanglements of irrelevant questions, and setting it clearly before the minds of the body called to act upon it. He had a judicial mind, which enabled him to weigh evidence with a calm impartiality and to come to and bring others to right conclusions.

In all the positions in which Dr. Elliott was placed, he performed, wisely and well, the duty assigned him. The secret of his eminent usefulness was a governing purpose in all things to honor God and especially in the maintenance of His truth.

Dr. Elliott's attitude towards the reunion of the Old and New School branches of the Presbyterian church was simply that of an eminently good and wise man, exceedingly jealous of God's truth, waiting to see the indications of the divine will, desiring reunion provided it could be accomplished on the basis of truth, love and peace, but at the same time he was a man that would have sacrificed his right arm before he would lift a hand to compromise the truth of God. When the reunion came on the basis of the standards, pure and simple, he acquiesced in it and perhaps rejoiced over it, but if so, "with fear and trembling." Beyond all controversy his prayer to God was, that the reunited church "might be guided by the wisdom that is from above and cemented by the charity which is the bond of perfectness."

Dr. Brownson, in summing up the attributes of his character, well and truthfully, said: "That his private character was the real stronghold of his influence. Vigorous and cultivated intellect, superior wisdom, unfaltering energy and a life-long service, all come to proportion in the moral excellence of the man to whom they belonged."

2. "That Dr. Elliott's character in social sympathy deepened with advancing years. His house was always a center of hospitality. All classes found in him, one that could sympathize with them."

3. "But over all and better than all was Dr. Elliott's faith in Christ and consecration to the service of God."

4. He gives his views and feelings in prospect of his approaching dissolution in his own words: "In looking back over my long life I see much to deplore, and for which to be humbled before God. But in Christ I have one sure and enduring ground of hope. He is all my salvation and all my desire. Although, not without fears arising from indwelling corruption, yet as I draw near to the end of my earthly pilgrimage I think I enjoy more of the presence of Christ with me and find more and more comfortable communion with Him in prayer and other religious duties." His very last statement concerning his final departure out of this life, penned a few weeks before his death was this. "Death is a very solemn event, but it has long been familiar to my thoughts and I hope, through the abounding mercy and grace of God, I shall be sustained in that solemn hour."

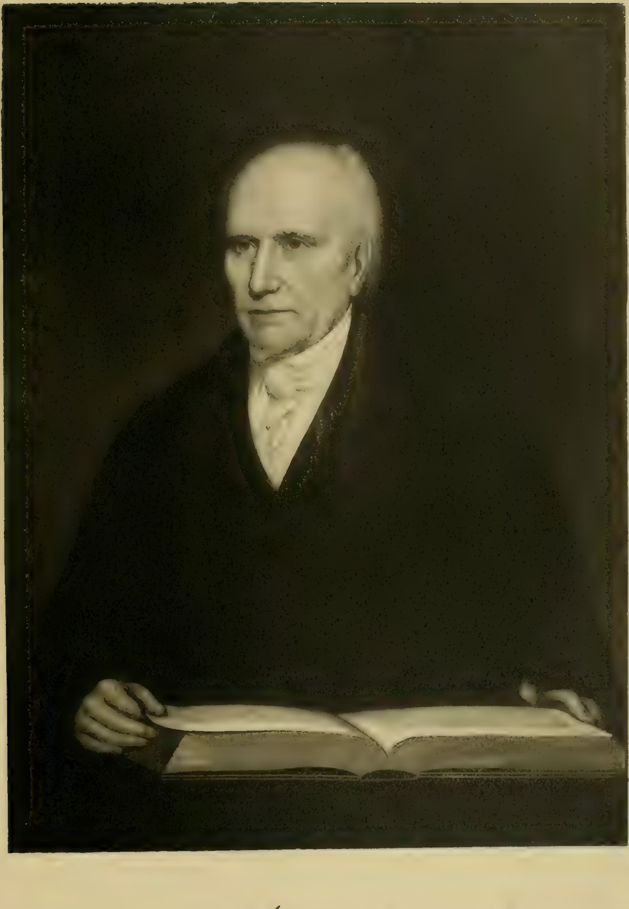
His faith at the end was calmly triumphant, and on March 18, 1874, he gently fell asleep in Jesus, in the 88th year of his age.

Near the close of his long life he spent a week in Newville, Pa., visiting his relatives of whom there were five families at that time, of nephews and nieces, here. His calm and serene manner, and his friendly conversations, prayers and counsels were greatly enjoyed by all. He was too aged and feeble to preach, but made a short, impressive and tender address to the people at the close of the sermon.

We have been greatly impressed by the careful study of Dr. Elliott's character and life, and close with the deep conviction, that he was, all things considered, one of the very best men our church has produced, taking rank with such men as Archibald Alexander, Samuel Miller and Charles Hodge. Men who lived to know, to teach and defend the revealed truth of God for the glory of His great name and the salvation of a lost world.

Robert Cathcart, D. D.

The above-named minister was pastor of the church of York, at that time in the Presbytery of Carlisle, from 1793 to 1837, a period of forty-four years.



Robt Cathcart

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He was the son of Alexander and Mary Cathcart, and was born in November 1759, in the county of Londonderry, near the town of Coleraine, Ireland. In his youth he pursued, with diligence, English and classical studies, and laid the foundation for that accurate scholarship for which he was distinguished in after life. He studied the sciences and theology at the University of Glasgow, and was licensed to preach the gospel by the Presbytery of Route in Ireland, and preached for several years within its bounds before coming to this country. He came to the United States in 1790, and was received by the Presbytery of Philadelphia as a licentiate, the year after the meeting of the first General Assembly. The Presbytery of Philadelphia received him very cordially, introduced him to their churches, and appointed him to preach in their vacant congregations. He always recognized this kind treatment with respect for and gratitude to that body. While under care of that Presbytery he received a call to the church of Cold Spring, Cape May, N. J., which he declined on account of the supposed unhealthiness of the situation. He subsequently received a call from the churches of York and Hopewell, and was received as a licentiate from the Presbytery of Philadelphia, April 9, 1793, and was installed pastor of the united congregations of York and Round Hill, in Hopewell township, October 2, 1793. These two congregations were located fifteen miles apart, and he preached to them on alternate Sabbaths, visited the families yearly, and catechised both young and old. It is stated as something remarkable that he was able to fulfil his appointments every Sabbath at Round Hill, save one, for forty-two years. At the time of his settlement at York, that congregation had about twenty-five families, and only six communicants all of whom were females. Among the signers of his call to York, were James Smith, one of the signers of the Declaration of Independence, Dr. Robert Kenedy, William McClellan, John Forsyth and others. For many years the church had neither elders nor trustees, and yet by reason of Mr. Cathcart's good judgment, strict attention to all the affairs of the congregation, and his great regularity and punctuality, everything moved on in peace and harmony. He was accustomed to give courses of lectures on different books of the Scriptures to both congregations, and in this way he went regularly through the Psalms, one or more of the Gospels, the whole of the Epistles to the Romans and Hebrews, and parts of several other Epistles. This he always regarded as the most profitable mode of instructing the people in all the great truths and duties revealed and enjoined in the Scriptures, and to him it was a matter of surprise, that this method so reasonable in itself and so often recommended by the General Aseembly, was so little practiced by the ministers of this country, in contrast with the prevailing custom in the Presbyterian churches of Scotland and Ireland, with which the Presbyterian church of the United States was so closely related. His method of catechetical instruction was introduced in the church at York, and in both places was attended with the most favorable results.

Dr. Cathcart preached in the old brick church, a plain brick building, with its wide brick aisle running through the middle, its entrance on one side and its high pulpit and large square pews, and which was erected about 1790, on a lot or piece of ground situated on the north side of High street and on the easterly side of Queen street and deeded by the Penns, in 1785, as a site for a house of religious worship and a burial place for the use of the English Presbyterians in and near the town of York. Here Dr. Cathcart continued to preach until 1835 when the old church edifice was remodeled and prepared for the meeting of the Synod of Philadelphia which met in October of that year.

This meeting is memorable on account of the trial of Rev. Albert Barnes for alleged heresies of doctrinal opinion and teaching. The entire community was greatly interested in the proceedings. It was a time of wide-spread excitement throughout the church. That trial resulted in his being found guilty of the charge preferred and in his suspension from the ministry by a vote of 142 to 16. From this decision he appealed to the next Assembly when the decision of the Synod was reversed by a vote of 134 to 96 and his suspension removed.

In this same year Dr. Cathcart, after a service of forty-two years in the united congregations, resigned his pastorate of the Round Hill or Hopewell church, and, in accordance with the strong desire of the congregation of York, gave all his time and labor to that people. But after two years more of service, in 1837, on account of the infirmities of age and the giving way of his hitherto robust constitution, he asked and obtained leave to resign the care of the church at York.

In view of the dissolution of his pastoral relation, at a joint meeting of the board of trustees and the session of the church, a paper expressive of their sentiments on the subject was unanimously adopted and ordered to be sent to the retiring pastor, the closing paragraph of which was as follows: "The board feel a deep and affectionate interest in your welfare, and sincerely pray that your last days may be your happiest and best days; that the author of every good and perfect gift may enable you in your retirement to abound in everything that can adorn the character of a venerable preacher and faithful servant of Jesus Christ, and finally that your faithfulness may be rewarded with a crown of glory, is the united prayer of board and session."

These kind wishes were remarkably realized in the subsequent experience of Dr. Cathcart, for, having passed the evening of his days in quietude and retirement, at peace with God and all men, on October 19, 1849, at the advanced age of 90 years, he fell asleep in Jesus.

Dr. Cathcart withdrew from the Presbytery of Carlisle, April 15, 1840, and became one of the constituent members of the New School Presbytery of Harrisburg at the time of its organization. He was married, in 1796, to Susanna Latimer, of the State of Delaware. They had seven children, five of whom, three sons and two daughters, survived him. One of his sons became a practicing physician, the other two engaged in mercantile pursuits. Mrs. Cathcart died in the year 1810. He received the honorary title of D. D., from Rutgers College in 1816. On January 22, 1839, the church at York, on account of objections made to the reception and installation of Rev. B. J. Wallace as pastor of that church, by the Presbytery of Carlisle, withdrew from that body, and on February 19, 1839, made application to and was received by the Presbytery of Harrisburg. * Part of the church at York, however, was not satisfied with this course and adhered to the former Presbytery and kept up a separate service under the pastoral care of the Rev. Stephen Boyer, who was also principal of the York Academy. At length, by reason of the removal of some of the more influential families to Philadelphia and elsewhere, this organization was disbanded.

As a preacher Dr. Cathcart was largely didactic and expository. He generally preached in the Hopewell charge without a manuscript, and also when he preached away from home, in Philadelphia and elsewhere. During the meetings of the General Assembly, upon which he was almost an habitual attendant, he usually preached once for the Rev. Dr. Wilson of the First church. His chief aim as a preacher was the inculcation of divine truth. It was on the preaching of the gospel he relied for the conversion of sinners, and on the exposition of the truth for the sanctification of believers. In order to this end he united with his preaching the careful and regular catechetical instruction of the young and the thorough indoctrination of all the people.

As a man Dr. Cathcart was noted for his great gentleness and integrity of character. A more perfect gentleman at heart, says one, I never knew. His was not the polished exterior put on and off to suit the occasion. His character was thoroughly sincere and genuine. He was a gentleman of the old school, carefully observing all the proprieties of social intercourse, jealous in the maintenance of his own rights, and equally so in refraining from interference with the rights of others. A principle of refined Christian feeling ran like a golden thread through all his conduct.

He was also a truly honest and reliable man, not only in all his business transactions but in all his utterances. He was always true to his convictions. He was never a slave to public sentiment. He was never suspected of being disingenuous. He was above suspicion. He scorned hypocrisy. That words and heart should agree was with him, as with Carlyle, the prime attribute of a man. And being transparently honest

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* See at greater length Vol. I, pp. 138, 139.

himself he was unsuspicious of others. He was a man remarkable for a tranquil, serene disposition. He was an exemplification of the passage, " he that walketh uprightly walketh surely."

Dr. Cathcart's piety was not of the emotional kind, but rather of a steadfast faith and perseverance in duty. It was observed by all who knew him that as he advanced in life he grew in sanctity of character. The farther he went down into the vale of life, says one who testified of him, the clearer was his vision of celestial realities—the nearer he drew to the gates of the celestial city the more he reflected the light and glory of the heavenly world. The whole community of York in his last days were ready to rise up before him and do him reverence.

Another attribute of his character was his systematic regularity and remarkable punctuality as to all his duties and engagements. His habits in this respect were those of a strict business man. He was untiring in duty. He was conscientiously punctual. One said of him that he was as regular as the sun in the heavens. When the clock struck the hour of an appointment the people were certain that he would be there. He was accustomed to remark that "punctuality, if not a Christian grace, is certainly a great moral virtue." His punctuality was strikingly illustrated in his attendance on all the judicatories of the church. For more than forty years he was absent but from one meeting of the Synod of Philadelphia. He attended the meetings of the General Assembly as a commissioner from his Presbytery, for nearly thirty years, remarks Mr. Emmerson, in succession, and was one of its clerks for nearly twenty years. So uniformily was he present, that his early friend, Dr. Ashbel Green, once remarked pleasantly to him,"Brother Cathcart, your Presbytery must have elected you as their standing representative, you are always here."

He was a fast friend of education. For thirty years he was a trustee of Dickinson College and during all that time never missed a meeting of the board nor a commencement day. While a trustee he procured the honorary title of D. D., among others, for the commentator Thomas Scott. On the second day, after receiving Dr. Cathcart's letter, informing him of the honor conferred, Dr. Scott wrote a letter expressive of his appreciation of the honor conferred, but modestly added that he was not certain he could with propriety use the title, as he had never received a collegiate education. Dr. Cathcart was a great admirer of Mr. Scott and was in the habit daily of reading two chapters in the Bible with his exposition and practical remarks.

Dr. Cathcart was a great reader, especially during the last twelve years of his life. Having a strong constitution, good eyesight, a retentive memory and an unquenchable thirst for knowledge, his reading after he was released from pastoral work was constant and immense. This habit continued to the end of his life.

He took an active and decided stand at an early day in favor of the temperance reform. He was a devoted friend of the missionary cause, and, like Dr. DeWitt and many New School men, was warmly attached to the voluntary societies, especially to the American Board. He watched its proceedings with intense interest, read regularly the *Missionary Herald* and took great interest in informing his people of the progress and success of the gospel in every land to which the missionary had been sent. While he was sincerely attached to his own denomination and truly loyal to the Westminster standards, he was, at the same time, a man of a broad Catholic spirit and abounded in charity and good will to all who loved the Lord Jesus Christ in sincerity and truth.

He is said to have been much annoyed at the instability and readiness with which the pastoral relation was broken up in this country. He would often remark that in Ireland the pastoral relation was considered as sacred and binding as the marriage relation. On this subject he, at one time, spoke complainingly to Dr. Nisbet, and had expressed the hope that the relation of some young minister, recently constituted a pastor, might prove a permanent one. "Permanent, sir," exclaimed Dr. Nisbet, "Let me tell you sir, there is nothing permanent in this country but revolution."

The only thing published by Dr. Cathcart was a sermon of his on the death of Dr. Robert Davidson in 1812.

Wm R DeWitt

Rev. William Radcliffe DeWitt, D. D.

Dr. DeWitt had the rare distinction of having spent his whole ministerial life, as the acceptable and useful pastor of a single important congregation, that of the First Presbyterian church of Harrisburg, Pa. The faithful performance of the ministerial duties of a pastoral charge in the capital of one of the leading states in the American Union, for so long a period, involves an amount of intellectual labor in the way of careful preparation for the pulpit, and of arduous and responsible pastoral duty, which only they can fully appreciate, who have had much experience of a similar kind. His whole ministerial life was identified with all the highest interests of the community, and must abide with it in some degree for generations to come.

The name DeWitt is a Holland name and signifies, "The White."

Concerning the ancestors of Dr. DeWitt, the Rev. Dr. Thomas H. Robinson, in his memorial discourse, gives the following narrative:

" Among the most ancient families of Holland descent that settled in the State of New York, was that of Tjenick Claase DeWitt, the first of the DeWitt family of whom we have any record. He was married in the city of New York, April 24, 1656, to Barber Andriesen, as appears by the records of the Dutch church of that city. He is described as 'van Grootholdt in Zunderlandt,' and his wife as 'van Amsterdam.' The names of the succeeding line are as follows: I. Andriesen, son of Tjenick, Claase; II. Tjerie, son of Andriesen; III. Petrus, son of Tjerie; IV. John, son of Petrus; V. William R., son of John."

"The Dutch were almost universally of the Reformed churches in religious faith, and sturdy lovers of freedom in the state. Memorable in the Old World for their devotion to liberty and religion, the family of the DeWitts partook of the spirit of its race and was early distinguished for its patriotic devotion to country. Four generations have each furnished defenders in times of national peril. From some ancient relics in the family we learn that Petrus DeWitt was a captain in the old French war and fought under Wolfe at the siege and capture of Quebec. His son, John DeWitt, during the entire Revolutionary war, was the captain of minute men appointed to guard the loyal citizens against the incessant and troublesome raids of the Tories who abounded in the section of country north of New York. After the close of the war he was elected a member of the convention of the State of New York and voted for the adoption of the Constitution of the United States. He also served for several years as a member of the Legislature of his native state, and in minor offices of Duchess county. His son, William R., bore part in the war of 1812 and his grandson Calvin, son of William R., served as a captain in a Pennsylvania regiment during the late rebellion and William R. DeWitt, Jr., was connected with the medical department of the army in the field for several years and attained to high rank.

"William Radcliffe DeWitt, the sixth son of John DeWitt, was born at Paulding's Manor, Duchess county, New York, February 25, 1792. He was named after his uncle, the Hon. William Radcliffe, Rhinebeck, Duchess county. The family of the Radcliffe, to which the mother of Dr. DeWitt belonged, were distinguished in civil life; one of them, Jacob Radcliffe, serving for several years as a Judge of the Supreme Court of the State of New York; another, Peter Radcliffe, an eminent lawyer of the New York bar, and a judge of the courts of common pleas of Kings county, and a third, William Radcliffe for many years United States Consul at Demarara."

At the age of ten he was deprived of the love and care of his mother. His childhood and early youth were spent in schools in which he received a common English education. He then served as a clerk in the store of his father in the city of Albany and later in the store of his brother in Fairfield, and then again in that of his father and brother in Newburg, New York. At the age of fifteen he entered the store of Cairns & Lord, in the city of New York, and continued with them until his nineteenth year, 1811. While here his mind became exercised on the subject of personal religion. On January 8, 1810, he made a public profession of his faith in Christ and united with the Presbyterian church on Cedar street, of which

Rev. John B. Romeyn was pastor. Soon after this his mind became exercised as to his life's work and his attention was turned to the subject of the Christian ministry and his duty with relation to it.

Dr. Robinson states that one of the special agencies as having had an important bearing upon his conversion and whole future life, to which Dr. DeWitt was accustomed to refer in his later years, was a young men's prayer-meeting, conducted by the father of the late William E. Dodge, Pelatiah Perit, one of the presidents of the American Bible Society, and Eleazer and Daniel N. Lord, men afterwards noted for their intelligence and piety. Dr. DeWitt ever regarded himself as greatly indebted to Mr. Eleazer Lord, as having been greatly instrumental, under God, both in his conversion and his introduction to the Christian ministry.

As the result of much reflection and prayer Mr. DeWitt felt called to enter upon a course of study in preparation for preaching the gospel. For this purpose he gave up his position in New York, which was one of much promise in a business point of view, and went to reside with the Rev. Alexander Proudfit, in Salem, New York, and entered Washington Academy of that place, and commenced a regular course of classical studies, under the instruction of Mr. Proudfit and a Mr. Stevenson, the principal of the academy and a good classical teacher.

While here the war of 1812 came on, and young DeWitt enlisted, and the regiment of which he was a member was called to resist the invasion of the British at Plattsburg, and witnessed Commodore McDonough's capture of the British fleet on Lake Champlain, September 14, 1814. At the close of the war in 1815 he entered the college of Princeton, N. J., but, on account of some disturbance among the students of that institution at that time, he left there and entered Union College, Schenectady, New York, then under the presidency of Dr. Eliphalet Nott. Here he continued until near the close of his senior year, when he left and entered upon the study of theology in the Associate Reformed Theological Seminary, New York, then under the control of the distinguished divine

Dr. John M. Mason of that city. Whilst a student here he was received under the care of the Presbytery of New York City, as a candidate for the gospel ministry and was licensed April 23, 1818. During that summer he preached in a church in Schenectady, New York, which desired to give him a call. In the meantime, through the solicitation of a friend, he received an invitation to visit Harrisburg, Pa., a town at that period of less than three thousand inhabitants. This invitation he accepted and was received by the people of the church very cordially, and a call was made out for him to become pastor of the Presbyterian church, October 5, 1818. This call he concluded to accept, and in his letter of acceptance to the people he requested "the earnest prayers of the pious among them that he might come to them in the fulness of the blessings of the gospel of peace, determined to know nothing among them but Jesus Christ and him crucified." He was dismissed to Carlisle Presbytery, by which he was ordained October 26, 1819, in Carlisle, and installed in Harrisburg November 12, 1819.

On entering his ministry at Harrisburg, before his ordination, a new and unexpected trial met him. He was informed by the session that it would add very much to his acceptance with the people if he would preach without the use of a manuscript in the pulpit, that this indeed was quite essential to his success. The young minister concluded that he would try it. But such was his embarrassment and difficulty in the pursuit of this method that at the end of the second Sabbath he proposed to surrender the call to them. At their earnest solicitation, however, he consented to remain with entire liberty to pursue his own course in that respect. The result was well nigh a half century of most acceptable preaching with the use of his manuscript.

Dr. DeWitt, however, was distinguished throughout his ministry as a most excellent reader of the Scriptures, and for a very impressive delivery of his sermons. Persons have been known to attend his church for the express purpose of hearing him read the Scriptures. In this respect he had doubtless profited by the example of his noted preceptor, Dr. Eliphalet Nott, president of Union College, one of the most distinguished readers of the sacred Scriptures in the public services of the church, at that time in this country, as well as a noted pulpit orator.

Dr. DeWitt had the reputation, in many respects, of a model preacher and pastor. Trained as he had been under Dr. Nott, and under Dr. John M. Mason, a prince of Scripture expounders and preachers, Dr. DeWitt aimed at a high standard in the pulpit, and blessed as he was with a dignified presence with a strong and pleasant voice under complete control, stimulated by an intelligent and cultured audience, in the capital of a great state, and called to preach statedly not only to an intelligent people, but also often to many and distinguished strangers from all parts of the country, and also to many members of the State Legislature, to officers of the government, to judges of the courts and members of the learned professions, the demand upon him for a high order of preparation was great and urgent and nobly did he acquit himself in his responsible position through a long series of years. His pulpit preparations were most elaborately made, and the whole services were so conducted as to command the respect and approval of all the varied classes which attended on his ministry.

His ministry was highly successful, under it the church grew rapidly and became very influential in the community. For many years additions were made to the membership at nearly every communion season.

Dr. DeWitt, from the commencement of his ministry, was greatly encouraged and sustained by a few pious men and by a larger number of godly, praying women. He found in existence a weekly meeting for prayer, conducted by the female members of the church, which has survived through all the history of the church. He found also a Sunday-school of all denominations, but conducted chiefly by the members of his church and which soon after came entirely under the control of the same. He organized a prayer-meeting from the elders and male members of the church for their own spiritual improvement, which steadily increased in numbers and influence until it became a great power for spiritual good to the church and community. Several of the elders and other lay members became men gifted in prayer and noted for religious intelligence and spiritual activity and large Christain beneficence.

In addition to the faithful and stated preaching of the word and meetings for prayer, Dr. DeWitt added great efficiency to his ministry by the regular instruction of the children of the church in the Westminster Shorter Catechism and of the older youth and persons of mature age, in a Bible class. The children were assembled on stated occasions to recite the catechism to him personally, and once each week he met as many as could be assembled for regular instruction in the Bible class. He always urged the faithful drilling of the children in the catechism, both in the family and in the Sabbath-school. He recognized the fact that to no other one source was the Presbyterian church more indebted throughout its past history for the religious instruction and definite religious knowledge of its people than to this training in the catechism.

Dr. DeWitt made it a chief aim of his public ministry, not merely to preach the gospel with a view to the conversion of sinners, and the multiplication of members of the church, but he also devoted much labor to the work of edifying the body of Christ, by teaching them all things which he had commanded to be taught, and thus seeking to perfect the saints, and train up a body of intelligent, orthodox and stable believers of the word. In all this work he relied chiefly upon the regular and stated means of grace. It was only when there were clear indications of an increased spirit of prayer among the members and of anxiety among the impenitent, and a manifest desire for an increase of the preaching of the word, that he was in favor of special and increased services. Both observation and experience had confirmed him in the judgment, that in order to the maintenance of a healthy and growing church, it was of the highest importance to cultivate a steady, intelligent and consistent scriptural piety among the members and families of the church, and that in the accomplishment of this, the chief dependence should be placed upon the regular and stated preaching of the word and the other stated services of the congregation.

The Presbyterian church at Harrisburg, when he took charge of it, had a membership of only forty members, although it had a good attendance at the Sabbath services. Since its organization, in 1794, it had had two pastors, Rev. Nathaniel R. Snowden, for eleven years, and Rev. James Buchannan for seven years. For three years prior to Mr. DeWitt's coming it had had no settled pastor.

At the first communion season after Mr. DeWitt's ordination it had an accession of twenty-one members, nineteen of these on profession of their faith. In 1830, 1834, and in the winter of 1842–3 the church was blessed with gracious and powerful revivals of religion. In 1843 one hundred and thirty were added to the church on profession of their faith.

Dr. DeWitt was an early and life-long friend of the temperance reformation. He was the prime mover in the organization of a temperance society in the early part of his ministry. He and his elders and other members took an open and public stand upon this question at an early day in the history of this movement, which he maintained throughout his ministry. He also took an open and firm stand against sinful amusements and all demoralizing practices.

Dr. DeWitt, while "a Presbyterian by birth, education and profession, firm and decided in his religious views; in all his habits of thought conservative, and jealous of the new and untried; he was yet liberal and catholic in spirit, never wavering in his preferences for and adherence to the church to which he was attached, there was yet no spirit of exclusiveness in him that claimed for his denomination all truth and goodness. During a ministry of nearly fifty years he enjoyed the confidence of all his ministerial brethren. He was ready to assist them in every good work, and seldom in public prayer omitted to invoke the blessing of God upon them and their churches. Toward all who loved the Lord Jesus Christ in sincerity and truth he preserved a true affection and upon them all besought grace, mercy and peace, from God, our Father and our Lord Jesus Christ."

In 1854 the congregation called the Rev. Thomas H. Robinson to be his co-pastor. This relation continued to the end of his life. For several years he preached once each Sabbath.

As his strength gradually failed these services became less regular and fewer in number until in 1865 when he relinquished the active duties of the charge to his colleague.

Dr. Robinson mentions, as among the chief trials of Dr. DeWitt's ministry in Harrisburg, the division of the church at large in 1838 since reunited in 1870, and the division of his own church into two separate congregations in 1858, which last division has been overruled to the very much greater efficiency of the Presbyterian cause in Harrisburg, resulting not only in rendering these two congregations among the most active and progressive in the state, but also in the organization and establishment of four others on the same field. The great advancement of the Presbyterian church in Harrisburg, however, at the present time is very largely due to the self-denying, active and persevering labors and liberality of one layman, and the reactive influence of his example and the progress of the Sabbath-school and Bible-class work in the church with which he is connected upon the people of that church and the other churches of the city.

The trial of the division of 1858 was doubtless a great trial to Dr. DeWitt. It involved the rupture of personalties and a separation from many families which had been under his pastoral supervision, and to see them go out from the stated assemblies of the congregation was to him a severe privation. It was only, however, a repetition of a form of trial on a different scale, which is ever occurring in almost every family, as well as in all churches blessed with a good degree of growth and prosperity.

In regard to the greater division of the church in 1838, Dr. DeWitt, like many others, was placed in circumstances which made that to him a subject of the deepest interest and long-continued anxiety. In doctrinal sentiment he was regarded as with the Old School division and in personal sympathy with the New School.

In answer to a question addressed to his son, the Rev. John DeWitt, D. D., in relation to the real position of his father at that time, the writer received the following answer of the date of August 24, 1888:

"His theology did not differ from that of Dr. John M. Mason. It was "Old School" rather than "New School." He agreed with Dr. Alexander and Dr. Hodge rather than with Dr. Beman, Mr. Barnes and Dr. Duffield. This was true of his theology in respect to every point of difference between the two schools, save one, namely, the "extent" or "design" of the atonement. My impression is that both his "New School" and his "Old School" ministerial brethren were accustomed to say that father's theology was "Old School." My recollection is distinct that Old School clergymen used to come to our house quite as frequently as New School clergymen.

"Father's reasons for casting in his lot with the New School, I think, were the two following: First, he thought the exscinding acts were unconstitutional; secondly, he thought the views known as New School should have been permitted a place in the church. To these I ought to add that he was personally attached to the "voluntary societies." He was a young man in New York when some of them were established, and he never lost his affection for them. But his views on this subject changed, and he was glad to see the New School Presbyterian church becoming more distinctly Presbyterian in its ecclesiastical life."

"I ought further to add that he did not join the New School church immediately after the division. He hoped, against hope, that the two parties would come together and it was not until 1840 that he and his church united with the Presbytery of Harrisburg."

Dr. DeWitt made application to be received by the above newly-organized Presbytery, March 4, 1840, and the church made a similar application and was received November 26, 1840.

In the year 1854, when he was in his sixty-third year, after much serious reflection and frequent conferences with ministerial friends and leading men in his church, he concluded, all things considered, that it was his duty to accept the position of State Librarian then offered to him and pressed upon his acceptance by the Governor of the State and proposed to the congregation the propriety of their calling a co-pastor and of releasing him from duties which were becoming too burdensome for him.

It was in view of this proposition from him, and in order that he might accept the position tendered him, that the congregation took the following action February 6, 1854.

"The congregation, having heard the statement of the pastor, desire to express their high regard for him in the various relations he has sustained among this people during the period of his long pastorate. His worth and services are cherished in our affections, and will endure with our memory. His separation from us has always been regarded, whenever in any way referred to, as an evil to be deprecated and avoided; and it would not now be entertained, but in the partial way proposed. Acquiescing in what appears, from his views and statements, to be the leadings of Providence, and trusting that the Great Head of the Church will bless both him and this people in the measure proposed; therefore,

"*Resolved*, That it is expedient, all things considered, that the pastoral relation heretofore existing between Rev. William R. DeWitt, D. D., and this church and congregation be so far changed that a co-pastor be associated with him in the duties of this office."

Though Dr. DeWitt spent his whole ministerial life in one charge, he had often received invitations to other places. Among these were calls to the First Presbyterian church in Brooklyn in 1822. He was pressed to allow his name to go before the Essex Street church, Boston. In 1833 a most earnest and persevering effort was made to take him to Meadville, Pa. In 1836 he was called to the Central church of Northern Liberties, Philadelphia. In 1845 the Reformed Dutch church of Kingston, Long Island, extended to him an urgent call. These he respectfully declined. Though often discouraged and deeply despondent over the apparent fruitlessness of his labors, says his biographer, he could never consent to break the bond that united him to his people. "Here he had buried their dead and his own. To them he had given the dew of his youth, the strength of his manhood, the care and counsel of his ripest years. It was natural and reasonable that after so long a pastorate he should desire to live and die among the people to whom he had, for nearly half a century, preached the unsearchable riches of Christ, and the bond between him and them, of pastor and people, should be broken only on the edge of the grave."

In this wish he was fully gratified. As his strength failed and his public duties, one after another, were laid aside, there seemed to be little left for him to do but to exemplify the graces of the Christian character and the sustaining power of that gospel he had so long preached to others, amid the growing infirmities of advancing years. And this he did beautifully and well. As the hour of his departure drew near, happy and affectionate as he always was in his own family, his spirit grew more saint-like, until his chamber became more and more as the very vestibule of heaven. He had set his house in order. His earthly matters had all been arranged and when the summons at length came, and came suddenly at the last, on December 23, 1867, his spirit passed quickly away to the heavenly world.

In summing up the leading elements of his character, after stating that there was no one trait that stood out prominently from the rest, but a combination and balance of qualities that preserved him from the eccentricities of genius and gave to his character symmetry and strength, Dr. Robinson says, that "there was weight in his personal presence;" that in his appearance and bearing there was always that which inspired respect and indicated power; that "he was a man warmly, social and genial in his temperament;" "a man of a self-depreciative and modest nature;" and yet "a man of unquestioned power as a preacher;" "a writer of great clearness and purity of style;" "many of his sermons being in matter, form and delivery, models of pulpit eloquence;" and that he was pre-eminently "a preacher of the gospel, decidedly evangelical and scriptural." He says, "He cared little for human speculations, dealt sparingly in what may be called the philosophy of Christianity; but taking the truths of the divine word as they are revealed; the lost, ruined, helpless condition of man as a sinner; the provision which God has made for his recovery in a vicarious atonement: the contrasts of law and grace, the character and completeness of that righteousness of Jesus Christ which is 'imputed unto us and received by faith alone;' the regenerating and sanctifying influences of the Holy Spirit; the divine nature and kingly authority of Jesus Christ, the relations of his atoning blood to all promises of good, all growth in Christian life, and all hopes of heaven, as well as to all threatenings of evil, and the condemnation of the guilty; in the region of these and their related truths, that bring the great facts and principles of the gospel before the mind. Dr. DeWitt was a preacher of great power. He was also very effective in preaching the truth in its direct relation to Christian experience."

In the first year of his pastorate, June 22, 1819, he was married to Julia Anna Woodhull, daughter of Rev. Nathan Woodhull, of Long Island, by Dr. John B. Romeyn, of New York. Mrs. DeWitt died May 1, 1822 She had been greatly admired and much loved by the people, and her death was the occasion of general mourning. Her sister was the wife of Rev. Richard S. Storrs, D. D., a life-long friend of Dr. DeWitt.

March 15, 1825, he was married to Mary Elizabeth Wallace, daughter of William and Eleanor Maclay Wallace, of Harrisburg, and sister of the Rev. Benjamin J. Wallace, D. D.

By this marriage he had seven children, four sons and three daughters, five of whom, with their mother, survived him. Mrs. DeWitt died in Harrisburg in 1881.

Dr. DeWitt's published writings are the following: 1. A Discourse in Behalf of the Colonization Society: 2. A Sermon on the Death of Adams and Jefferson: 3. On the Evils of Intemperance; 4. An Address on the Death of Gov. F. R. Shunk: 5. A Pastoral Letter to the Churches under the care of the Presbytery of Harrisburg; 6. A small volume entitled "Her Price Above Rubies;" 7. The Sermon before the American Board of Commissioners for Foreign Missions; 8. An Address at the Dedication of the Harrisburg Cemetery; 9. A Sermon on the Death of Rev. Dr. Moodey: 10, 11, 12. Three synodical sermons entitled "Ministerial Responsibility," "Prayer for Zion," and "The Church that Christ loved:" 13. "A Sermon when Seventy Years of Age."

Robt Kennedy

Dr. DeWitt received the degree of A. M. in course, from Union College, Schenectady, New York; and, in 1838, from the University of Pennsylvania, at Philadelphia, the title of Doctor of Divinity.

Rev. Robert Kennedy.

The above-named minister was pastor of East and Lower West Conococheague congregations, now Greencastle and Welsh Run churches, for sixteen years, and in later years supplied Welsh Run and other neighboring congregations to near the close of his life. By reason of the thoughtful liberality and grateful appreciation of a descendant of his, Mr. Elias D. Kennedy, of Philadelphia, the Robert Kennedy Memorial church was erected as a tribute to his memory.

Robert Kennedy was born in Lancaster county, Pa., July 4, 1778. His grandfather, William Kennedy, and his brother, Robert, came to this country from the north of Ireland in 1730 and settled in Bucks county, Pa. Robert's son, William, became a major in the Revolutionary war and was killed early in the war. Some of the survivors of that branch of the family continued to reside in Philadelphia up to 1836.

William Kennedy, the grandfather of him who is the subject of this sketch, had four sons, Thomas, James, Robert and John, and three daughters. James, the second son, was married, in 1761, to Miss Jane Maxwell, sister of General Maxwell of the Revolutionary war. They had twelve children of whom the Rev. Robert was the ninth. Of his early youth little is known, further than that he grew up in the Pequea Valley, near what is known as the Gap, where survivors of the family have continued to live unto the present time, and received his classical preparation for college under the direction of a Mr. Grier, and that he was a youth of good habits and of much promise. He entered Dickinson College and graduated from that institution, September 20, 1797, with honor, and as the Rev. Dr. Amos McGinley, who graduated the year following, said, "the best scholar in his class."

Mr. Kennedy pursued his theological studies under the direction of the Rev. Nathaniel Sample, then pastor of the Presbyterian churches of Lancaster and Middle Octorara, and August 20, 1799, was licensed at Upper Octorara church by the Presbytery of New Castle to preach the gospel. At the request of the church where he was licensed, he was appointed by the Presbytery to supply the same for half of the time for the next six months. After this he was permitted, for some time, to labor out of the bounds of the Presbytery, and did so in visiting and supplying vacant churches in the Presbytery of Carlisle.

On September 30, 1800, he was dismissed as a licentiate from the Presbytery of New Castle, to the Presbytery of Carlisle, and was received by the latter October 7, 1801, and continued to visit and supply the vacant churches. On September 9, 1802, a call was made out for him from the congregations of East and Lower West Conococheague, to become their pastor. This call was accepted and on August 13, 1803, was ordained and installed pastor of these churches. In this relation he continued with increasing usefulness and acceptance until April 9, 1816, when, at his request, the pastoral relation was dissolved.

The disaffection which led to this request was traceable to two incidents, such as have often led to similar results. A young man had died in the congregation who had attained to some distinction as a soldier and an officer in the war of 1812. An obituary notice had been published in the papers, which Mr. Kennedy, while he had a due regard for the standing and achievements of the young soldier, considered too fulsome and extravagant, and as not in good taste and ventured so to express himself in some private conversation. This conversation is said to have been misunderstood or, at least, so represented to the family of the deceased, as to wound their feelings and greatly to offend them. Then, again, about the same time, some remarks of Mr. Kennedy, in a public discourse on a day of special observance, were interpreted as having a political bearing and hawked about by prejudiced politicians to his disadvantage. Mr. Kennedy being of an unduly sensitive nature and hearing of the unfriendly gossip proceeding from these two incidents, which was being repeated very generally in relation to him, without any consultation of friends, and as was thought hastily, announced to his congregation at once, near the close of the public services on the Sabbath, his purpose, to request of the Presbytery at its next meeting, a dissolution of the pastoral relation.

In the former case he may have spoken unadvisedly: in the latter he was doubtless sinned against. If conscious of error or imprudence in relation to the one, a full explanation and a sincere apology, if the party offended were reasonable, would have probably set the matter right with them; or if not it would have with all sensible people. And having done what was right, then going forward in the line of duty, he could have lived the whole matter down. As has been well said, "no position worth holding can be long held without fighting a battle for it, and when that battle is fought and won then the man is master of the situation." Mr. Kennedy's usefulness, happiness and reputation in the ministry might have been greatly enhanced by pursuing this latter course. It is often a great injury to a minister of talent, learning, piety and promise of usefulness, to be undermined or driven from a field of labor in this or in many other ways, by persons who have, without good or sufficient reasons, become hostile to him.

During the sixteen years of Mr. K.'s pastorate in the above churches, it is represented by the Rev. J. Wightman in his historical discourse at Greencastle, on May 9, 1869, "that the congregation seems to have been in a prosperous condition. The dangers of the frontier had been removed. The settlement was at rest and the population was increasing. And, as a consequence, the congregation, under the efficient ministry of Mr. Kennedy, was speedily so strengthened in numbers that to provide room for them, it became necessary to enlarge the church." In the same discourse he also refers to a classical school which, at that time, was conducted in the old "Study House" by a Mr. Boreland, and adds this school was tenderly cared for by Mr. Kennedy, who was a man of thorough scholarship, and used his influence through his whole life to have young men equip themselves well for any good work.

In May, 1816, Mr. Kennedy moved with his family to Cumberland, Maryland, where he had received an invitation to preach to the church at that place, which was then small, and take charge of the academy. Academies abounded through all the early history of the church in all parts of the country. These academies, under the care of godly ministers or other pious men, were the centers of a most healthy training to the youth of the neighborhood, and the great and fruitful source of well-trained young men for the ministry. The breaking down of these or the failure of the church to endow and sustain them in sufficient number is one great cause of the recent and present alarming decrease as to a proportionate number of candidates for the gospel ministry.

On Mr. K.'s taking charge of the academy at Cumberland, he delivered an address on the subject of education before the trustees and others which made so favorable an impression that a copy of it was requested for publication. Mr. Kennedy felt very much the isolated character of his new position, the sparsenses of the population, and the want of intercourse with ministerial brethren and neighboring congregations.

In 1820 he was, however, greatly comforted and sustained by encouraging tokens of the Divine presence and favor in his ministry. In that year both his church and the town were visited by what he regarded as a gracious revival of religion, which resulted in the addition of a goodly number to the church who had made profession of their faith in Christ. This work was followed, however, the next year with an outbreak of worldliness and folly, which to him and to the true friends of the cause of Christ, was a matter of much regret and a scandal and detriment to the cause of religion. By a class of young men, theatrical and other amusements were introduced into the place, and articles in their favor written and published in the town papers. To these articles Mr. K. felt called upon to prepare and furnish counteracting articles, and so able and caustic were these replies, which were anonymous, that much chagrin was experienced at their exposures and ridicule, and the name of the author was demanded, accompanied by threats of violence. The name of the author was given with his consent and, although it was followed by much excitement, yet there was no attempt made to carry the threats uttered into execution. Mr. K. openly and firmly maintained his position, and had the moral support of the pious Methodists and Lutherans of the place.

His son, John H., whom the present writer knew well as a lucid preacher, and a good professor, many years later, in Jefferson College, was now a student in Princeton Theological Seminary, and Mr. R.'s income from church and academy, being insufficient to meet his expenses and support his family, he concluded to return to his former place of residence, and to settle on a farm within the bounds of the Welsh Run congregation. This he did in the spring of 1825. The church of Greencastle having now secured the whole time of their pastor, Welsh Run was vacant, and Mr. K. became the stated supply of that congregation and of that at McConnelsburg. These churches being too weak to support a minister, he continued to supply them and to carry on his farm for many years, and thus supported his family. His example and influence, both as a preacher and farmer, were widely felt in the community as on the right side of all moral questions, as well as in the propagation of the gospel He was one of the first advocates of temperance in that region of the country. His stand was firm and consistent. He refused to sell his grain to the distillers. He was among the first to discontinue the use of liquor in the harvest field, against great opposition at first, both from the laborers and the neighboring farmers, and at much trouble and labor in securing his harvest. By good judgment and perseverance he showed that the grain could be fed to stock and the harvests could be gathered in with greater profit and a good conscience, without either the production or the use of intoxicating drinks.

Mr. Kennedy was married February 17, 1801, to Jane Herron, sister to Rev. Dr. Francis Herron, pastor of Rocky Spring, and afterwards of the First church, Pittsburgh, Pa. She died May 31, 1803, leaving two sons, one of whom was the Rev. John H. Kennedy, pastor of the Sixth church in Philadelphia, and professor in Jefferson College, Canonsburg, Pa., where he died December 15, 1840. He was married a second time, June 5, 1806, to Mary Davidson, daughter of Elias Davidson, of

Franklin county, Pa., by whom he had ten children, the only surviving son now is Mr. Elias Davidson Kennedy, of Philadelphia, by whom, as an expression of his appreciation of the character and usefulness of his deceased father, he had erected, at his own expense, upon the foundation of the preceding church building, the present neat and handsome church edifice at Welsh Run, which was dedicated to the worship of God, September 30, 1871 In testimony of their gratitude to Mr. Kennedy, the trustees, with the approval of the congregation and of the Presbytery, changed the name from that of the Welsh Run Presbyterian church, to that of the " Robert Kennedy Memorial church." In person the Rev. Robert Kennedy was of medium size, slender and of fair complexion. He had blue eyes and was very near-sighted. He was a man of active and industrious habits, and of plain and unostentatious manner. He was generally recognized as a man of high order of intellect, a good general scholar, and especially well trained in classical studies. As a preacher Mr. Kennedy ranked well in his Presbytery. Dr. David Elliott. said, " his sermons were full of solid, evangelical truth, well arranged and forcibly expressed, were written in full, committed to memory and delivered without notes. His manner was earnest and impressive, and he rarely failed to secure the fixed and sustained attention of his audience. Dr. McGinley, another co-presbyter of his for many years, is also quoted as having said of him, " As a preacher he had few superiors. The plan of his discourses was as clear as the sun. He could pour a flood of light upon almost every subject he discussed, and there was much pleasure and profit in attending to his sermons. They were always orthodox, always to the point, always instructive and frequently very impressive."

Dr. Elliott is also quoted as saying, " Mr. Kennedy's piety was intelligent and practical; the product of spiritual illumination and sanctifying grace, with great freedom from pretension on his part. It manifested itself in a clear comprehension of divine truth as revealed in the word of God, and in a consistent and active obedience to the requirements of duty. Although, said he, we have no account of his conversion, or of

REV. GEORGE DUFFIELD, D. D

1794—1867.

the inward experience of his heart at this time, we have what is equivalent in a paper found among his manuscripts, bearing date December 8, 1798, between eight and nine months previous to his licensure. This paper is denominated, " A solemn dedication of all that I have and am to the service of God." In this solemn act of consecration signed and sealed by his own hand, there is ample evidence of a deep and earnest exercise of soul, under the saving influence of the spirit of God."

During his last illness he was visited by the Rev. Mr. Davie, who said to him, " Father Kennedy, you have often administered the consolations of religion to others, will you leave to us, who are to stand in your stead, your feelings in dying." To this he calmly replied, " I do not experience those rapturous feelings which some have spoken of in dying, but my faith in the efficacy of the blood and atonement of our Lord and Saviour Jesus Christ is as strong as ever."

His death took place October 31, 1843, after a long and lingering illness, and just before his decease, after his sight had left him he requested his wife to call his children around his bedside and when informed that they were there he raised his head and said, " My dear children I am about to leave you; may the blessing of God rest with you, through time and eternity," and in a few minutes after this he died.

Thus lived and died this servant of God, whose character and life have been reflected in those of his children and of his people, and may continue to be so reflected in their childrens' children from generation to generation. The memory of the just is blessed.

Rev. George Duffield, D. D,

The subject of the present sketch was the grandson of the Rev. George Duffield, D. D., an account of whom has been previously given in this series. His father was George Duffield, who was for many years Comptroller General of the State of Pennsylvania, and a ruling elder in the Presbyterian church. He resided near Strasburg, Lancaster county, on the farm purchased by his great grandfather, about 1730. Here his son, perpetuating the same name, was born July 4, 1794. His father married Faithful Slaymaker, of the same county, who like the Duffields, was of Huguenot and Scotch-Irish descent. The French excitability of temperament seems, however, to have predominated and come out in all that bear the Duffield name.

The present George Duffield is spoken of as a wayward boy and a precocious youth, who, at the early age of sixteen, graduated from the University of Pennsylvania, May 30, 1811. About this time life began to him to have some real aim. His first awakening to any serious interest on the subject of personal religion was occasioned by his over-hearing the conversation of two pious women on the subject. His first conviction of sin is ascribed to a sermon preached by the Rev. Dr. Archibald Alexander on prayer. It was, however, some time before he attained to a comfortable hope of his acceptance with God through faith in the Lord Jesus Christ. As soon as he became satisfied that he had found the way of peace he commenced the study of theology under Dr. John M. Mason, the prince of American preachers and expounders of the Scriptures, under whose instruction he took a full course of four years. He was licensed by the Presbytery of Philadelphia, April 20, 1815, when he was still under twenty-one years of age.

Two questions which were especially prominent at that time, were pressed upon him for definite answers during his examinations before the Presbytery. They were, " What is saving faith in Christ?" " What is the grand essential fact to be believed in the first actings of saving faith?"

These occasioned him much perplexity. And it has been intimated that if there was anything individual in his theological views, it was because of this discipline.

The hard point to solve he said in later life was, " What authority have I to believe that Christ died for me personally?" It was solved at last in the conviction that the offers of salvation through Christ are freely made to all, and that the saving act of faith is first of all an appropriating act by which the sinner accepts the gift as extended to and meant for him."

" This appropriating act of faith I saw was like the hand stretched forth to take the free gift, and make it mine in possession as it was mine in offer. This became to me the way of peace and joy and strength and holiness. So to preach the riches of His grace and so to press upon sinners the acceptance of Him as their personal Saviour, as having died as particularly for each one as He did in general for all, I felt before my licensure to be the way to preach the very essence and marrow of the gospel. The Presbytery of Philadelphia thought in so doing I taught that the sinner in his first actings of faith must believe, that he is one of the elect, and did not give me credit for the distinction made between faith's saying 'Christ is mine in God's gracious offer,' and the witness of the Spirit, through conscious dependence, enabling me to say, "He is mine in actual possession."

"A similar difficulty," he said, "was found in harmonizing the immediate obligation of the sinner to believe in Christ, and the indispensable agency of the Holy Spirit, to induce and enable him so to do. This difficulty was thus solved. Moral corruption I saw was not regarded in the Scriptures, *i. e.*, viewed in the light of their definition of sin, as a physical entity or quality at all; but the attribute of voluntary moral agents, endowed with adequate capacities for moral obligation and justly held responsible under law for obedience to God." So he said "the agency of the Holy Spirit, in regeneration, was never a physical potency or an irresistible afflatus, but a powerful motive moral force brought to bear upon the minds, consciences and hearts of sinners through the truth as revealed by Jesus Christ."

Both the Presbytery of Philadelphia and that of Carlisle, hesitated at first to accept of the answers which he then gave, as satisfactory on these and other points, but after some delay and discussion and explanations he was licensed by the former and ordained and installed by the latter pastor at Carlisle, Pa., September 25, 1816. The statements above given were made at a much later period in relation to these points. He, no doubt, thought them satisfactory, even in his maturest years.

Mr. Duffield, it is claimed, in the famous school of Dr. John M. Mason, like all Dr. Mason's pupils, learned to be an independent thinker. He was undoubtedly like his grandfather, a man of very distinct individuality, of very positive convictions, and ingenuous and frank in the expression of them. He was an earnest man, a bold and fearless preacher of the gospel, a man of piety and of prayer, throwing himself, soul and body, into his work, facing uncompromisingly and unhesitatingly opinions and practices, however long prevalent, of which he did not approve. He thus often gave great offense, exciting deep feelings and strong prejudices which were hard to overcome or allay, yet such were his earnestness and sincerity that while he drove not a few away from him, he attracted more to him and was instrumental in arousing professing Christians to greater zeal and active devotion in the cause of religion and in bringing large numbers to profess their faith in the Lord Jesus Christ.

In the summer of 1815, when just of age, Mr. Duffield was on his way to western Pennsylvania, on business for his father, when he came to Carlisle, where there were many friends of his grandfather still residing. He was induced to remain over Sabbath and preach, as the church was vacant.

The congregation was greatly distracted at this time by internal dissensions, having been without a settled pastor for three years and having divided in attempting to call Rev. Henry R. Wilson, D. D., who had been assistant preacher to Dr. Robert Davidson and a professor in the College. The majority persisted in calling him, and the minority were equally determined in opposing his settlement. Presbytery, after much deliberation, decided not to place the call in his hands and counseled both parties to study the things which make for peace.

Under these circumstances young Mr. Duffield came among them, his preaching was characterized by impassioned earnestness, and made a deep impression upon the people, leading a number to ascribe their permanent religious impressions to his preaching at this time.

In December the congregation united in making out a call for him to become their pastor. At the close of the year he returned and commenced preaching regularly to them, but did not make up his mind to accept their call until February and was not ordained until the following autumn.

At the first meeting of the session, which had been enlarged by an addition of five new elders since his advent among them, making eight in all, he introduced a series of resolutions in favor of strict discipline, greater caution in the admission of members to the full communion of the church ; requiring of all communicants the regular observance of family worship, and abstinence from worldly and sinful amusements, and in favor of quarterly communions with only one day of preparatory services.

Dr. C. P. Wing says, in his history of the church, "as each of these resolutions were aimed at long-established usages in the congregation, we need not be surprised that they should have awakened much opposition."

In April, 1814, two hundred and twenty-one members were reported as in communion with the church. No complete list of the members had been kept, but only a record of baptisms and admissions to the Lord's table. An invitation was given to all who, at that time, were in regular standing to hand in their names to the pastor or one of the elders, and receive tokens admitting them to the communion. In response to this call only one hundred and fifty-two names were handed to the session. In this way those who were dissatisfied with the new regulations dropped out of the communion of the church. Baptism was refused to the children of all but professed believers and was required in all cases, except in extraordinary circumstances to be public, and the children thus baptized were treated as members of the church, subject to its oversight and care. The pastor superintended their instruction in the catechism, and at the time of pastoral visitation the pastor or elder accompanying him, were expected to make diligent inquiry as to the religious instruction of the children. In 1816 a Sabbath-school was organized, the first one in the congregation. It was intended especially for the instruction and religious training of those children that received none at home, and hence was regarded as a missionary and benevolent work. A female Bible-class was organized and conducted by the pastor. A prayer-meeting was also appointed, and a few of the elders and other private members were encouraged to take part in social prayer. A female prayer-meeting was soon commenced and carried on by the ladies themselves. On Wednesday afternoon appointments were made for meeting the young, who were required to recite the Shorter Catechism with proofs and the older ones were encouraged to commit the Larger Catechism and the Psalms. Similar appointments were made for those residing in the country, and when the young gave evidence of piety they were informed that they had a right to a place at the communion table.

The church, it is claimed, while reduced in members, was greatly increased in purity and activity. The pastor, while he raised the standard and enforced the new rules, sometimes with severity, was alike strict with himself, and a man devoted to the welfare of the church and community, and a man of faith and prayer, consecrated to the work of the ministry. His preaching was with power. A form of covenant for the public admission of members to the communion of the church was drawn up and read and assented to by all persons admitted to the church, which pledged each one to renounce attendance at balls, dances, theatres, and such like demoralizing amusements, and set forth what were called the doctrines of grace in the strongest terms. The enforcement of these terms of communion excited great opposition at the time; and the wisdom and authority for such covenants is still questioned by many of the wisest and best ministers and sessions in the church. It would be difficult to show that anything more than a credible profession of faith in the Lord Jesus Christ is required in the New Testament as a term of Christian communion, or is authorized by our church standards. The lowest terms of salvation are the highest terms of Christian communion. That which will take a soul to heaven should take it into the church on earth.

Mr. Duffield's zeal, earnestness, activity and fidelity as a preacher and pastor, were greatly effective under the divine blessing, in the way of large ingatherings into the church. At his first communion twenty-three were admitted on confession of their faith and twenty-one by certificate. During the first year of his ministry sixty-seven were received on profession and six by certificate. In 1823, one hundred and nine on examination and thirteen by certificate. In 1831, one hundred and eight by profession and sixteen by certificate. In the eighteen years of his pastorate, seven hundred and twenty by profession and one hundred and eighty-two by certificate, an average of fifty per year. Among these were a number of college students and from among them fifty-six became ministers of the gospel. This gives great importance and far-reaching influence to his ministry while in Carlisle and goes to show what an inestimable loss was the loss of Dickinson College to our church at large.

The seasons of large ingathering were by no means constant or uniform. The faith and patience of both pastor and people were often greatly tried by seasons of religious declension, as well as greatly cheered by seasons of revival. Indeed there were times in which the pastor and session were driven to states of extreme discouragement. The ultimate result, however, was to bring him and others to cease their dependence on man and on means, and to bring them to more earnest wrestlings at a throne of grace. Only one communion season, however, passed during Mr. Duffield's pastorate at which there were no additions. Marked dispensations of divine Providence attended the ministry of Dr. Duffield in Carlisle, and lessons of rebuke were administered in some cases, which left most lasting and salutary impressions on the community. In other cases these solemn providences were blessed to a general religious awakening and under God to a genuine revival of true religion. A marked case of this latter kind occurred in 1822, in the sudden death of two young men of great promise, and connected with families of high social position. One of these was a son of Dr. John M. Mason, Dr. Duffield's theological preceptor, and at this time president of Dickinson College. This young man had graduated and was a teacher in the preparatory department, and a young man of highly exemplary character. He fell a victim to typhoid fever. His father was greatly overcome by the affliction, and had been unwilling that any address should be made at the funeral services, on the ground that they were apt to run into eulogies upon the deceased.

But when the young men came to lift the coffin as pall bearers the aged father broke the solemn silence by exclaiming in tones which made a profound impression. " Young men tread lightly, you bear a temple of the Holy Ghost," and then amid deep emotion said to his friend, Rev. Dr. McCartee, of New York, who was present, " Dear Mc. ! say something which God may bless to his young friends." He did so, a deep impression was made, and soon a gracious revival commenced in the college, which extended to the town, and resulted in an addition to the church of over one hundred on profession of their faith, among whom were George Bethune, Erskine and Ebenezer Mason, John M. Dickey and some fifteen others who became ministers of the gospel.

Dr. Duffield and his people took an early and decided stand in the temperance movement and in favor of Sabbath observance.

In the latter part of Mr. Duffield's pastorate in Carlisle, Dr. Wing, in his history of the First church, says: " He was induced to adopt a style of preaching in some respects different from that which characterized him at an earlier period, and which prevailed among his ministerial brethren in the region." " The figurative expressions which he found in the Scriptures to describe regeneration were drawn from those in use to describe the origin of natural life. He argued, therefore, if we have been mistaken as to what life is in its more ordinary forms, we can hardly fail to have been mistaken as to it in spiritual things. If life was a created substance—regeneration was a physical change wrought by the natural omnipotence of God and depravity a physical essence producing sin by a necessity of nature." " The discovery of the falsity of his early philosophy on this subject," was followed by the discovery " that life was no real essence but rather a state of being." This was doubtless intended to be apologetic for this new departure in his religious views and mode of preaching. Dr. Robert Davidson in his biographical sketches of the more distinguished members of the Synod of Philadelphia, regards it very differently. He says, " A visit to New England and Dr. (Nathaniel W.) Taylor, of New Haven, is supposed to have wrought a change in his theological sentiments which appeared in his preaching." The simple truth is that the star of "Taylorism" or of "the new divinity," as it was then called, was then in its ascendency, and many were allured by its pretentious light and Mr. Duffield, like Mr. Barnes, Drs. Beman, Cox and others, came under its blighting influence. Dr. Duffield wrote a book, alas! for his reputation as a theologian and a metaphysician. That book is not, as Robert Hall sarcastically characterized Gill's Commentary, "a continent of mud." It is a deep unfathomable mire, in which neither he nor any one else has been able to touch bottom. Dr. Talbot W. Chambers, one of his own spiritual children, than whom none is more loyal to Dr. Duffield as a preacher and a Christian and a friend, said in his reminiscenses at the centennial of the Presbytery, that Dr. Alexander McClelland, an eminent scholar and metaphysician once said of Dr. Duffield "that he knew no man so effective and mighty in presenting the practical side of religion, but that when he turned, as he sometimes did, to metaphysics, he got so deep down in the mud that he did not know where he was, nor did anyone else."

This estimate of Drs. McClelland and Chambers will be the final and settled estimate of Dr. D., both as a metaphysician and theologian. He had eminent gifts and acquirements, but they were not of this kind. His good brethren, Drs. Wing, in the history of the First church of Carlisle, and Z. M. Humphrey, in his biographical sketch in the reunion memorial volume, have tried to lift him up out of theological and metaphysical mire, and to set him upon a pinnacle, but posterity will find him theologically and metaphysically where Dr. Chambers left him, and that is, where he neither understood himself and where no one else can understand him.

It was in this light his own Presbytery regarded the change in his views. The committee to which his book was referred for examination reported, "that the book contained doctrines in opposition to those of the Confession of Faith, and on subjects essential to the gospel scheme of salvation." "In parts of the work," the committee said, "the language is exceedingly obscure or equivocal, many theological terms and phrases long in use and well understood are set aside and a new phraseology is introduced unnecessary and often unintelligible to most readers; which things are calculated greatly to embarrass and mislead even honest inquirers after the truth who are not accustomed to very elaborate investigations; and, although the work sometimes professes to set aside all philosophy and to adhere simply to Scripture and facts, yet does the author range through every department of natural science, and it is evident that his philosophy respecting the nature of life runs through the greater part of the work and gives character to it." This report was approved by Presbytery, and "all the ministers, elders and people were most solemnly and affectionately warned to guard against distracting and dangerous errors." Against this action a minority appealed to Synod. Before a decision was reached by Synod, the Synod was informed that charges were about to be preferred before Presbytery against Mr. Duffield, formally charging him personally "with maintaining and industriously propagating, both from the pulpit and through the press, doctrines or opinions, either absurd in themselves or directly at variance with some of the most important and vital doctrines and truths taught in the standards of the Presbyterian church and in the word of God." Then follows ten specific charges respecting the life of man and the life of God; the condition of the soul when created and born into the world; the nature of the life with which man was endowed, as in the image of God; the denial of the covenant relation between God and Adam as the representative of his natural offspring; the denial of the imputation of the guilt of Adam's sin to his posterity to their legal condemnation, and in ascribing the natural death of infants solely to their natural relationship to Adam as a parent; in affirming that all holiness and sin consist exclusively in the voluntary acts and exercises of the soul; that no moral character can be predicated of infants; that they are neither sinful nor holy; that man in his fallen state is possessed of entire ability to repent, believe and perform other holy exercises, independently of any new power imparted in regeneration; that regeneration is essentially a voluntary change or act of the soul, due only to the moral suasion of the spirit or of the truth ; that by Scripture election is to be understood nothing more than a certain portion of mankind being made the subjects of spiritual life—nothing more than the actual display of God's sovereignty in making believers alive from the dead.

These are the heads of the charges which were preferred against Mr. Duffield, at a meeting of the Presbytery of Carlisle, November 23, 1832, in the Big Spring church, Newville, Pa., and approved by Presbytery as the items of error, charged against him and to which he was cited to give answer December 18th following in the same church. Mr. Duffield it seems, was absent from home by reason of a previous engagement at New Haven, the place of Dr. Taylor's residence during all the time of the interval between the Presbyterial meeting at Newville, on the 29th of November, and that before which he was cited to appear on December 18th. On this account he was unable to make preparation to meet Presbytery, and sent a respectful apology to that effect, and asked Presbytery to meet in Carlisle. He was accordingly cited again to appear before the stated meeting in Carlisle, April, 1833.

In the meantime the Second Presbyterian church of Carlisle in answer to a petition of seventy-six persons, presented to Presbytery, praying for such organization, was organized by a committee of Presbytery.

On April 11, 1833, the Presbytery was constituted with twenty-four ministers and thirteen elders, and the trial proceeded. The chief evidence adduced to sustain the charges were extracts taken from the book on regeneration. Five days were spent in the investigation of the charges and in hearing the committee of prosecution, and Mr. D., in his own defense, amid much popular excitement. On the first three charges in relation to life and the image of God in man, the vote stood seven and six for sustaining the charges to five and four for not sustaining. On the following five charges, in which the doctrines of Taylorism or of the new divinity were embraced, and which were more serious errors, the vote to sustain was larger, standing twelve to sustain, four not to sustain and two *non liquit.*

The Presbytery then, by a solemn resolution, adjudged that Mr. D.'s book did contain the specified errors, yet in view of his allegations that the book was misinterpreted and his protestations that he held the doctrines of the standards, and of his expressed desire to live in amity with his brethren and to labor without interference for the glory of God and the salvation of souls, Presbytery, while condemning his book, resolved to impose at present no farther censure, " further than to warn him to guard against such speculations as may impugn the doctrines of our church ; and that he study to maintain the unity of the spirit in the bond of peace."

At the meeting of the Synod of Philadelphia in the following October, the committee appointed to review the minutes of the Presbytery of Carlisle, took the following exception to its action, " inasmuch as the errors condemned were serious as relating to fundamental truth and without receiving from him any acknowledgment of his errors, or any pledge that he would cease to teach or propagate them, Presbytery had resolved not to censure him any further than to warn him against such speculations," "this, Synod cannot approve, because it compromises essential truths, defeats the ends of discipline, and presents in effect a result never contemplated by the book of discipline."

From this action Mr. D. appealed to the General Assembly but the appeal was not prosecuted.

Mr. Duffield now came to the conclusion that he might be more useful in some other field. During his absence, in December, 1832, he had, on invitation, visited the North church of New Haven, but was unwilling to accept a call from that church while the charges were pending against him before his Presbytery.

In 1835, his trial being over, he received and accepted a call to the Fifth Presbyterian church, on Arch street above Tenth, Philadelphia, to succeed Dr. Thomas Skinner, where he remained two years, and then after a brief settlement of one year in the Broadway Tabernacle, New York, he was, on October 1, 1838, installed over the Protestant church, now the First Presbyterian, of Detroit, Michigan, where he continued until his death June 26, 1868.

As a preacher Dr. Duffield was a man of power. His sermons were pungent, forcible and his manner earnest and very impressive. He was always a fearless preacher of what he regarded the truth, terribly in earnest in the denunciation of sin and vice.

In Carlisle and its vicinity, where he spent the first and freshest part of his ministry, he was long held in high esteem by large numbers of the people, many of whom he had led to the Saviour; and by those who were opposed to him he was always held in the highest respect on account of his eminent talents as a preacher and for the purity of his motives, and for the ardor of his zeal in the cause of Christ.

The thirty years spent in Michigan, constituted the maturest and most important and most useful period of his life. Here his views became more fixed and settled, his influence more extended and powerful. He became a thorough and pronounced Presbyterian and was indefatigable in his labors for the advancement of Christ's kingdom through his own denomination.

He continued to be a man of decided individuality, yet his culture was continually broadening and deepening. He was skilled in the use of the Latin, Greek, Hebrew, French and German languages, as well as in his own native tongue. He was also a student of the natural sciences. He had a retentive memory and a brilliant imagination. In his religious views he settled down more and more in conformity to the standards of the Presbyterian church. At the suggestion of Dr. Park, of Andover, when the committee of publication was organized by the New School branch of the church, it was proposed in the committee to prepare and publish a statement of the New School Theology. Much difficulty was experienced in agreeing upon a suitable person to undertake its preparation. Mr. Barnes declined to undertake it, alleging that he was not the man to do it. Finally the committee settled upon Dr. Duffield, then of Detroit. He accepted the appointment, prepared the statement and forwarded it to the committee, but only two of its members approved the statement, and as it could not receive the endorsement of the rest they declined to publish it.

This is the paper which appeared in the *Bibliotheca Sacra*, in 1863, and attracted much attention at that time. It is a very moderate and careful statement, very much in the line of the Auburn Declaration, not embodying the objectionable views previously published by Beman, Duffield, Barnes and Cox, the nature of sin on regeneration, the federal headship of Adam and human ability.

Thought in the end governs the church and the world. Error, impulse and passion may rule for a time, but in the long run truth will triumph. The views indicated above threatened for a time to revolutionize and dominate in the Presbyterian church. But God raised up those whom he employed to expose their fallacy and show their contrariety to the Scriptures and the standards of the church, and they were in time discarded and have largely disappeared, and are not likely to return to disturb the church again. The dangers now threatening the church are of a still more serious nature and have come from different quarters. The higher criticism, the rationalistic negation of the supernatural, a tendency to high church formalism and ritualism, and a disposition to alter long accepted formulas of divine truth, these are what the church is called to lift a standard against at the present time. The great want of the church is able preachers and defenders of the inspired word of God, men who will neither speculate against the truth nor about the truth, but seek to understand and proclaim it, remembering that human speculations, like the mists and clouds upon the mountains, will pass away, but that the word of God, like the everlasting hills, shall abide forever.

Christianity has nothing to fear from an age of inquiry. The reformation period was such an era, when christianity was rapidly diffused. Life with all its hazards is better than death which has no perils because it has nothing to lose. The Presbyterian church may now be said to be strong in the faith, in zeal and in activity. Its membership was never so numerous or so active. Its missionary agencies at home and abroad were never so efficient, and its propagators and defenders in the pulpit and through the press were never more learned, fearless or confident. True the enemies of divine revelation, and of the Christian religion were never more formidable or more intellectually powerful, or more accomplished in literary and scientific attainments, or more earnest and combined in their open hostility. And hence Christian men must be on the alert and watch the tendencies of religious thought, and guard against the negations of error, and stand firm for the truth of God. In the present generation, as in the past, there is much talk about improvement and progress in theology, and the need of reformulating the creed of the church, but there is a general vagueness and indefiniteness about the reform and the improvement to be secured by this progressive class. Man is admitted on all sides to be in his very nature a religious being and that he must have a religion of some form, some object of religious worship to satisfy the cravings of his religious nature. Every community must have a religious faith and worship. Any attempt to interfere with this must recoil upon those who make it. The great question is from whence is that religion to be derived and what is it to be? The great reformers of the sixteenth century said, from the inspired Scriptures of the Old and New Testaments, as our only and infallible rule of faith and conduct, and from that word they derived their religious faith and mode of worship, and the Westminster divines set forth that faith and form of worship in clear logical statements, and upon that basis the Presbyterian church has stood through all her history. On it she must continue to stand as against all opposing rationalistic skepticism from without and against all vague and hasty theorists as to theological progress from within.

Dr. Duffield lost himself for a time in the cloudy and misty regions of human speculation, but in his maturer years he settled down upon the clearer statements of the reformed theology, as set forth in the Westminster standards, as the theology of the Scriptures and of true Christian experience.

Rev. Alexander McClelland, D. D

The above-named minister was professor of logic, metaphysics and belles lettres in Dickinson College from 1822 to 1829, and a member of Carlisle Presbytery during that period.

He was born in Schenectady, New York, in 1794. We find nothing in relation to his parents or ancestors. He graduated at Union College in 1809. He is said to have been remarkable in his youth for great facility in learning and the rapid development of his mental faculties. Having received his collegiate education in his native place, he commenced his theological studies under the instruction of Rev. John Anderson, D. D., of the Associate Presbyterian church at Pittsburgh, Pa. We know nothing of his early religious experience, nor as to his motives as then expressed in seeking the gospel ministry. Owing to the superior advantages which the Theological Seminary of the Associate Reformed Synod of New York then presented, he left Pittsburgh in order to avail himself of the greater advantages in New York, especially in attending upon the lectures of the Rev. Dr. John M. Mason. It was in connection with that seminary he completed his theological preparation for the ministry. Soon after he was licensed by the Associate Reformed Presbytery of New York City to preach the gospel, when but nineteen years of age, and in the same year, 1815, he was ordained and installed as the successor of the Rev. Dr. Philip Milledoller, as pastor of the Rutgers Street Presbyterian church in New York City. In this position he continued for seven years, during which time he performed the duties of that charge with great faithfulness, with distinguished ability and with growing reputation as a preacher. At the end of that period he was elected professor of rhetoric, logic and metaphysics, in Dickinson College, Carlisle, Pa. To that place he at once removed with his family in 1822. There he entered upon his new duties as a professor with great zeal and earnestness and made himself master of the studies in his department and acquired a high reputation as a successful instructor. In 1829 he was chosen professor of languages in Rutger's College, New Brunswick, New Jersey, and afterwards professor of oriental literature and languages in the Reformed Dutch Theological Seminary in the same city, in which positions he spent the greater part of his remaining life, until 1857, when he resigned. His death was preceded by paralysis and took place December 19, 1864, in the sixty-ninth year of his age.

On August 6, 1816, he was married to the eldest daughter of Charles Dickinson, of the city of New York, and sister of Rev. Richard W. Dickinson, D. D., by whom he had two sons and four daughters.

Dr. McClelland was a commanding and attractive preacher from the outset. Though small in stature and somewhat eccentric in manner, he had a voice of unusual flexibility, fulness and power, delivered his sermons from memory, with all the earnestness of one whose mind was sur-charged with his subject, and with all the naturalness and ease and impressiveness of an extempore speaker, with voice and manner adapted to the appropriate expression of every sentiment; and as a consequence he failed not to interest and impress his audiences and became noted for the style and manner of his preaching.

At the same time he was a man that had great acuteness, strength and breadth of mind. He had the faculty of concentrating all his powers on any given subject. What he did he did with all his might.

He was not given to mere empty declamation. This he could not endure. He was equally hostile to vagueness, mistiness and superficiality. He always aimed to be understood. He had at the same time a nervous dread of monotony and prosiness as a preacher. On this account it was thought that he often verged to the opposite extreme, resorting to irony, sarcasm, strokes of humor, to quaint stories and even to phrases too well fitted to amuse and divert the minds of his audience from that state of sobriety and solemnity befitting the subject, the time and the place.

Few men in the pulpit were more widely acceptable and generally popular as a preacher. He preached the old gospel but with a freshness, force and individuality of statement and application that were peculiar to him. Adhering strictly to his text, he was, by turns, argumentative, expository, descriptive and practical, and always connected, logical and conclusive.

Notwithstanding his propensity to humorous statements, even until it became with him a chronic affection of his mind, yet he was always regarded as rich in thought, evangelical in doctrine, which, taken in connection with his cultivated imagination, his extensive reading, secured for his pulpit ministrations great clearness, variety and aptness of illustration and made him remarkably graphic in the description of scenes and in the delineation of characters. At the same time few of his contemporaries were more searching in the analysis of the carnal mind, more successful in exposing the groundlessness of unscriptural hopes, or in the exhibition of the sophistries of error and the cavils of unbelievers. He was a most faithful and instructive expounder of the great truths of divine revelation, most forcible in the delineation of Christian character, very affecting in showing forth the Saviour's dying love, and most solemn and impressive in his appeals to dying men, when eternity, with all its solemn realities, seemed to fill the sphere of his vision.

But his reputation as a preacher was regarded as excelled by his success as a professor. He considered himself better fitted for the professor's chair than for the pulpit. It was for this reason that he continued as professor at Carlisle, even when called unanimously to succeed the Rev. Dr. James P. Wilson as pastor of the First Presbyterian church in Philadelphia. In preparation for his successive chairs, he was necessarily carried over a wide range of studies. In this way he was led to resume and greatly extend and render more thorough his knowledge of the classics, to re-examine and compare the various systems of ancient and modern philosophy, to watch the progress of scientific investigations, and to gather up the fruits of these enforced studies, for use in his class-room. But the more general his acquaintance with the treasures of varied languages and the deeper his investigations of the operations of the human mind, the stronger became his faith in the existence of the God of Revelation and the higher his reverence for the divine word. To its divine authority he bowed with docility in all matters of religious faith and duty; for its teachings he inculcated the deepest reverence, and inclined as he was to speculative thought, he always recognized the limits of legitimate speculation in relation to God and His holy word.

In his judgment the most firm and effective grounds of faith in the divine word was thorough acquaintance with its revealed truths. Hence his Biblical studies continued through all his years, and during the period of his last professorship his Bible became the favorite and all absorbing subject of his study, a part, as one has said, of his intellectual self.

He was an enthusiastic teacher of the Hebrew language and Biblical interpretation. He aimed to impart to his students his own enthusiasm. He gave young men the secrets of mental discipline, imparted to them a mastery over their own minds; and instead of storing them with his own acquisitions, sought rather to train them to habits of patient and persevering investigation for themselves; and thus put them in the way of making continued acquisitions while life should last.

Says Dr. Dickinson with respect to him, "From my earliest recollections of him, he was a close student, and, in the whole course of my association with ministers of the gospel, I have seldom met with one who bestowed more thought on a single discourse, or expended more time in preparation for a particular service. It seemed to be his settled conviction that no one could refresh, much less kindle and elevate an audience but by real thought; and this could only be attained by the patient application of a well-disciplined and richly-stored mind to the fundamental principles of religious faith and practice."

He was a remarkably good reader. His reading of the Scriptures was greatly enjoyed. His distinct utterance, his power of expression, his variety of tone, his reverential manner, made it very impressive and edifying.

His prayers were noted for simplicity, humility, reverence and the apt and abundant use of Scripture quotation.

His chief publications are his volume entitled, Canon and Interpretation of Scripture and a posthumous volume of sermons. It is believed that Dr. McClelland will live more in the lives of his students than either in his preaching or in his published writings.

Rev. William Neill, D. D.

Dr. Neill succeeded Dr. John M. Mason in the presidency of Dickinson College, became a member of Carlisle Presbytery, and ranked among the more distinguished ministers of his day.

He was the sixth and youngest child of William Neill and

Jane Snodgrass. His parents were of Scotch-Irish ancestry, and were born and raised in Chestnut Level, Lancaster county, Pennsylvania. In the year 1775 his parents, with their four oldest children, Dorcas, Mary, John and Jane, moved to Allegheny county, in western Pennsylvania, where his father purchased two farms on the Monongahela river, a few miles from Fort Pitt, now Pittsburgh, and settled on the one southwest of the river, about three miles from the place now known as McKeesport. There his youngest sister Margaret and he were born, she in 1776 and he April 25, 1778 or 9. This was in the midst of the Revolutionary war and at a time when the hostile Indians were making deadly incursions among the border settlements, destroying property and slaughtering the people on the frontiers. To one of these savage invasions his father and an uncle, then on a visit with a view to settlement, fell victims. Soon after William was born and the morning after the arrival of his uncle Adam, from Lancaster county, he and his father went out in search of the horses, with a view of putting in the spring crop, when they were both shot down and scalped by marauding Indians, within a short distance of the house. A third brother, John, hearing the report of their guns, ran for his rifle and hurried out in pursuit of them, but they had made their escape, and on the way killed and scalped three sons of a neighbor, some distance off by the name of Marshall. The mother, with her infant child William in her arms, and the rest of the family, fled to a block-house, distant about a mile. The father and brother were buried in the same grave, on what is known as the Long Run farm, about midway between Pittsburgh and Greensburg. Under the pressure of this sad disaster and of multiplied cares and sorrows, the health of the mother rapidly declined and she survived the husband and father only about three years, and her remains are interred near the Lebanon church, a few miles from the place where they settled. From this time the children were located in the families of near relatives. William, at about four years of age, was placed in the family of an uncle, Robert Snodgrass, three miles south of Pittsburgh, in which he spent the next six years of his boyhood, doing light work on the farm and attending a common country school, a part of each year, some two miles away.

This uncle lived remote from any place of public worship and the family rarely attended upon the preaching of the word and the worship of God, excepting now and then in the summer season, when there was preaching at some farm house or in a neighboring grove. Nor had he the advantage of an early religious training of any kind, as the neighborhood was destitute both of churches and Sabbath-schools and there was no religious training in the family home. At the age of ten, Dr. Neill says, in his autobiography, he was about as ignorant of the doctrines of the gospel and of the duties which he owed to his Creator and Redeemer, as any of the children of the forest.

At the close of this period, at the age of ten, with the consent of all concerned, he went to reside first with his oldest sister, Mrs. Sampson, and then with another and afterwards for a year or two with his brother, who then owned and occupied the farm on which his parents first settled. During all this time, no one having any authoritative control over him, he says he became a wandering, wayward, homeless orphan boy, and but for the unseen and unheeded guardianship of divine Providence he must have gone to speedy ruin.

At length, having attended school long enough to enable him to read, write and keep accounts, he became a clerk in the store of a Mr. John Dayly, in the neighborhood of one of his sisters, where he gained some knowledge of the mercantile business and the benefits of association with his employer, who was, in all respects, an exemplary man. After being here only a short time, he was offered a similar position in the store of a respectable young man who had recently commenced business in the town of Canonsburg, the seat of the old Chartiers Academy, then in charge of the Rev. Dr. McMillan, who preached statedly to the Chartiers church, two miles from the town, and frequently on Sabbath evenings in the academy in the village. His removal to Canonsburg, which took place in 1795, was to him a kind providence and had a most important bearing upon his whole after life and future destiny.

Mr. White, into whose employment he had entered, was not a religious man, nor was he especially attentive to his business or to those associated with him. The result was a consequent failure in business.

Dr. Neill says he himself was equally gay and reckless, addicted to youthful follies and wholly destitute of that wisdom which is from above. But God soon in mercy laid His hand upon him and arrested him in his waywardness.

Having attended a country dance, such as were in vogue in those times, even around Canonsburg, and got wet on his return at midnight, he took a cold, which was followed by a dangerous and protracted spell of fever which imperiled his life. Shut up in a room away from his friends, attended only by a young and inexperienced girl, part of the time deranged in mind, wasting away and sinking under a violent fever induced by his own folly, apprehensive of death and yet unprepared for it, attended by a physician resident at Washington seven miles away, only once a week; as he looked out of his lonely window day after day, and watched the setting sun, he says, "I cried bitterly unto the Lord for help, promising with many tears, that if He would raise me up and give me space, I would repent and live to His glory." God heard his cries and raised him up, "but alas," says he, "for sick-bed resolutions, they are but the expressions of fear and seldom kept." While, however he returned in some degree to his former ways of sin and folly, he was not left entirely to despise the chastening of the Lord, nor to forget how terrible death had appeared to him. He was more careful and thoughtful than he had been, and occasionally paid some attention to religious duties, and not long afterwards began to attend pretty regularly upon the ministry of Dr. McMillan, at Chartiers and in the academy. Dr. McMillan was noted for his faithful and pungent preaching, aimed directly at the heart and conscience. Under his thundering voice, clear expositions of truth and solemn warnings, he records, that he was "often roused, terrified and melted to tears."

Under his ministry he was made to feel that he was a sinner and that it was a fearful thing to be in a state of condemnation, with the wrath of God abiding on him, but it was some eighteen months after his illness, before he was led to take any decisive steps for the renunciation of his sinful ways and to dedicate himself to the service of God.

Sometimes he says, Dr. McMillan made him angry. His manner was abrupt, harsh and rather repulsive. On one occasion he passed him on his way to church, on a fast day, when he was engaged in shooting pigeons, and the Doctor addressing him in his usual stern manner said, "It is an audacious and unseemly thing for a sinner on the broad road to hell, to be killing innocent birds by the way." Severe, as this reproof was, it had the effect of producing in his mind an increased conviction of his sin and danger.

When he began to manifest seriousness and thoughtfulness on the subject of personal religion, the pious students of the academy soon observed it and sought opportunities of conversation with him and by degrees drew him into their society and to the prayer-meetings. This he felt was of great service to him in his general ignorance of divine things and under his incipient convictions of his sinfulness. He then betook himself to secret prayer, to the serious reading of the divine word and to punctual attendance on public worship. He became deeply concerned about the salvation of his soul and soon quit the service of Mr. White, and entered the academy as a student, with a view to the ministry if God would open the way and make him truly a subject of His redeeming grace. This was to him a most important movement and a subject of great anxiety.

He had a strong desire to be prepared for the ministry. But his means were very limited and he had no wealthy friends to aid him, yet after the most serious deliberation, he resolved, with a sort of vague trust in divine Providence, to proceed as far as he could. This was in the year 1797. He had not as yet a satisfactory evidence of a change of heart. His solicitude, however, continued. He sought the society of the pious. He followed on to know the Lord. He began to relish religious services, to esteem the Sabbath a delight, and the courts of God's house amiable. With these feelings he attended statedly upon the public means of grace, and frequently walked eight and ten miles to attend upon sacramental services in neighboring congregations, in which the services were usually continued several days and were very solemn.

It was on one of these occasions that he was enabled, as he humbly hoped, to commit his soul to Christ and to acquiesce joyfully in the gospel plan of salvation.

The Lord appeared in the plenitude of His gracious power to his soul and, as he was led to hope, changed his mournful state. It was on a tranquil summer's evening, away from human view, in the closet of a dense wood after attendance on the service of the sanctuary, and while divine truth was yet bearing down upon his conscience. Thus alone with God, he felt his deep sinfulness and confessed that

> "If his soul were sent to hell
> God's righteous law approved it well."

His heart was sore burdened within him. He was without strength and yet without excuse, means he felt to be insufficient; the arm of human power was withered and could not, be stretched forth without Divine aid. What could guilty helplessness do, but cry for mercy? There was the throne of grace, and thence there seemed to issue a voice fraught with good tidings of great joy, "My grace is sufficient for thee." "My strength is perfected in weakness." "Come unto me all ye that labor and are heavy laden and I will give you rest." It was enough. The word was with power and in demonstration of the Spirit. The deaf ear was unstopped, the dark mind enlightened, the will subdued, the heart softened and the whole soul sweetly won over to God, on His own terms, and Christ was to him all and in all.

This is, in brief, the sum of his experience, at this important juncture as recorded by himself. Well he asks, at the close of the record, "Can all this be a delusion?" and answers "I think not." We should look well to our experience, he adds, and test it by the word of God. Though his subsequent feelings were variable and his failings great, he never entirely relinquished his hope in God. He was what he was as to Christian attainments and official faithfulness by the grace of God. His sole dependence for usefulness, acceptance and heaven, was the mercy of God, through the merits and mediation of Christ;

and he humbly hoped that He, who had called him by His grace, would keep him by His mighty power through faith unto salvation.

This was, in substance, Dr. Neill's confession of his faith in Christ and he was pre-eminently a sincere and honest man.

He was admitted to the communion of the church of Chartiers, Washington county, Pa., then under the pastoral care of the Rev. Dr. John McMillan.

He continued in the academy at Canonsburg, pursuing his studies with great diligence, for about two years. He found the society of the pious students most delightful and edifying, and a number of houses in which they were accustomed to meet for prayer in the village very bethels. There was he thought, as much of the primitive spirit of christianity among them at that time in that place as he ever witnessed anywhere in his life.

In the autumn of 1800, he took leave of Canonsburg for the College of New Jersey, at Princeton, in company with his friend and fellow student John Boggs, whose father lived in Virginia, near Martinsburg. They rode on horseback. They arrived at Princeton at the opening of the winter session, appeared before the faculty, presented their letters, were examined and admitted, Boggs to the junior and he to the sophomore class. The Rev. Dr. Samuel Stanhope Smith was president. Dr. John Maclean, father of the late Dr. John Maclean, was professor of mathematics and chemistry ; William Thompson, professor of languages, with two tutors, Benjamin B. Hopkins and Cyrus Riggs.

They were assigned to the same room and were mutually helpful to each other in their studies and in the maintenance of a Christian life. The strength of their religious principles and their attachment to Christ were soon put to a severe test. Religion was at a low ebb in the college and many of the students were dissipated and shockingly profane. They helped to sustain a weekly prayer-meeting and had the usual privileges of public worship on the Sabbath. They found the college to be a fiery furnace with respect to conduct and character and a place of imminent peril to the morals and souls of inexperienced youth.

While at college Dr. Neill's means of support being inadequate and he being a candidate for the ministry, and a diligent and laborious student, he was allowed a portion of the interest of the Leslie fund, an endowment made by a gentleman of that name for the support of worthy and pious students. Still further by reason of very special diligence he soon found himself able to redeem time from class studies and to add considerably to his means of support by giving private instruction to such students as had certain studies to make up in order to gain a full standing in their classes. During his senior year, by thus giving private tuition in this way, he added considerably to his means of support.

The writer of this sketch has recently met the son of one of our ministers, who, in this same institution, more than supported himself in this same way. There are thus many ways by which a young man of inadequate means of support, who is diligent and economical in his expenditures, may help himself in procuring a liberal and thorough education.

Mr. Neill graduated in September, 1803, and was immediately chosen tutor in the college, which position he accepted and held for two years.

From the time when he thought he had found acceptance with God through faith in Christ, he had kept the gospel ministry in view as the work to which he felt most inclined and as that in which he could best serve and glorify God and do good to mankind.

As Providence had opened the way and his preference for the sacred office was clear and decided, he sought now to prepare for it by an appropriate course of study, trusting that he should obtain mercy to be faithful in its responsible duties.

As the Rev. Dr. Henry Kollock, then pastor of the Presbyterian church in Princeton, had offered his services as a teacher of theology to as many students as chose to avail themselves of his instructions, Mr. Neill concluded to avail himself of this offer as far as he could in connection with his duties as tutor. Between the two pursuits he found himself most fully occupied and all his powers enlisted. With his colleagues as tutors and his fellow students in divinity, he lived in delightful fellowship. With them he studied and recited, and with them he associated in religious exercises and worship. They walked together for exercise, visited socially together in the families in and around Princeton. At the end of two years he resigned his tutorship, having had five years of college life in Nassau Hall, and on October 3, 1805, was licensed by the Presbytery of New Brunswick to preach the gospel. On October 5, 1805, he was married to Elizabeth, second daughter of Matthew Van Dyke, near Princeton, N. J., a sister to the wife of Rev. James Carnahan, D. D.

Having already received an invitation to preach in the church at Cooperstown, New York, he at once set out for that place, to which he was soon after called and was ordained and installed pastor of that congregation in November, 1806. This was the first scene of his labors as a minister of the word. It was to him a new and most solemn undertaking. But having learned in some degree the true source of his strength he entered upon his work not without fear and trembling, but with the full conviction that "his sufficiency was of God." The field was new and large and only partially cultivated heretofore. But by assiduous discharge of duty in his study and in the pastorate, with the counsel and assistance of a pious and excellent session, there was a steady, quiet and continuous ingathering of people into the congregation and the church proper. Within two years a new church edifice was erected, with a capacity to accommodate some eight hundred people. The pastor owned his own house and was able to live comfortably on the small salary then given. It was to him, with all the ardor of his first pastoral experience and warm personal attachments, a very happy settlement. The town was beautifully located at the outlet of Lake Otsego, the source of the east branch of the Susquehanna river. It was founded by Judge William Cooper, the father of James Fenimore Cooper, the distinguished American novelist.

In the year 1809, Mr. Neill was called to the First Presbyterian church of Albany, New York, to succeed the Rev. John B. Romeyn, as their pastor. The meeting at which the call was made out was moderated by the Rev. Dr. Eliphalet Nott, grandfather of the present Bishop Potter, of New York, and was accompanied by a letter from him urging his acceptance. After much consideration and prayer and conference he concluded to accept this call. The parting from his first charge was a great trial to pastor and people. The house at the farewell service was a Bochim, and no one said he wept more bitterly than the preacher.

He was kindly received at Albany and in most respects his position was pleasant, useful and comfortable. Soon, however, the Lord laid his afflictive hand upon him, and in the fall of the first year of his pastorate there, after a short and severe illness, Mrs. Neill, his amiable and exemplary wife was taken from him, leaving him with two small children, the youngest of whom was only five months old.

As a field of ministerial labor and usefulness few had greater advantages. There was at the time of his settlement but the one Presbyterian church in the city. The congregation was large and intelligent and in all respects attractive and interesting. It required a constant strain to meet the demands of such a charge. In addition to his pulpit and pastoral work, soon after his settlement Mr. Neill instituted a Bible-class, one of the first that had been formed in the church and in this country. This he found a great means of usefulness. Most of the members of it became hopefully subjects of renewing grace and were received as members of the church. The writer heard him say on one occasion that he thought he received more members into the church from his teaching in the Bible-class than from his preaching from the pulpit. There were additions to the church at every communion season, and while they had frequent times of spiritual refreshing in the congregation, yet there were no marked revivals of religion during his pastorate.

With the rapid growth of the city the congregation increased until their house of worship became too small for their accommodation. This led to the organization of the Second Presbyterian church and the call and settlement of the Rev. John Chester, then of Hudson, N. Y. This was in 1813. The new organization was composed largely at first from a colony from the First church. The separation was made with good feeling and entire harmony. The relation of the two pastors was most cordial and fraternal. They were both lovely spirits and were entirely free from unhallowed jealousy and unseemly rivalry. The two congregations lived in peace and unity and grew and prospered.

Soon after Mr. Neill's settlement he received the honorary title of D. D. from Union College. This honor he modestly ascribed to the respect which the board of trustees of the college had for the people of his charge. The Doctor, though he always regarded these honorary distinctions among Presbyterian ministers who hold to the parity of the ministry, as inexpedient and undesirable, yet, under the circumstances, felt constrained to accept it. He could hardly reconcile such degrees with the injunction of the Saviour: Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren.

In the year 1812, Princeton Seminary was organized and Dr. Neill was one of its board of directors from its foundation and was instrumental in securing towards its endowment and support, from his own people and others, over twelve thousand dollars. He always regarded this seminary, for soundness in the faith, and for efficiency in promoting intelligence, zeal and piety among the rising ministry, as standing first and highest among all similar institutions in our country. He was also a delegate to the convention that met in the city of New York, in May, 1816, for the purpose of organizing the American Bible Society. At this convention Dr. Elias Boudinot, of Burlington, New Jersey, who was the most munificent patron of the Bible cause, was elected the first president of the society, and Dr. John M. Mason was its most earnest and able advocate and defender.

In the summer of 1816, Dr. Neill was called to the Sixth Presbyterian church of Philadelphia, a new organization which grew out of a secession from the Third Presbyterian church, at the settlement of Rev. Ezra Styles Ely, as pastor. In making this change Dr. Neill was influenced by the consideration of his health, the attractiveness of a large and growing city, and of returning to his native state. And yet afterwards, on serious reviews, he regarded them as of questionable validity. His mature judgment was, that the pastoral relation when once formed and prosperous, should not be dissolved without "high and potent reasons.'

He entered upon this, his third charge, September, 1816. He was well received. The congregation was at first small, but gradually enlarged. That which operated against its rapid growth was the removal of the First church from Market street near Second to Seventh and Locust, within one square of them. That congregation was, at that time, numerous, wealthy and highly respectable and had for their pastor the Rev. Dr. J. P. Wilson, a man of talent and of high ministerial reputation. Dr. Neill, with his people, felt this to be a grievance and a great hindrance to the growth of his congregation and his success and usefulness, but bore it with his usual dignity and equanimity, except to put upon record his candid judgment, that the older church, with all her maturity and strength, could hardly be said to have regarded the Apostolic injunctions, "Look not every man on his own things, but also on the things of others." And "follow after the things which make for peace, and the things whereby one may edify another."

Dr. Neill labored in this charge with the same zeal and fidelity and measurable success and esteem which had characterized his two former pastorates.

He organized here, as in Albany, a Bible-class with the same good results, and it was his custom to catechise the children of the congregation once a month, assembled in the lecture-room for that purpose. He always labored to train his people in habits of systematic benevolence toward the objects which were intimately connected with the advancement of Christ's kingdom on the earth. As a pastor he was ever faithful in the visitation of the sick and the afflicted, and also as far as he could from house to house.

His charge in Philadelphia was a pleasant one and his labors were both useful and acceptable.

In the summer of 1824 he received an invitation to become the successor of the Rev. Dr. John M. Mason, as president of

Dickinson College at Carlisle, Pa. This invitation, like all the others which he had received, was unsought and unexpected by him. After some consideration, he concluded at first to decline the position. But after further reflection and conference, he accepted it and accordingly took leave of his people and moved to Carlisle in September, 1824.

In entering upon this new field of labor, he found things not in as good a condition as he had hoped to find them.

While the fame of Dr. Mason had lifted the institution into public notice and favor and had drawn to it considerable patronage, yet his incumbency had been of too short continuance to put the college on a permanent basis. The funds were inadequate to its support. The number of students had fallen off to less than fifty.

But Dr. Neill was yet in his prime, and he resolved to identify himself fully with the interests of the college, and in connection with the professors on the ground to labor earnestly for its resuscitation and enlargement.

Dr. Neill's first winter, like that of Dr. Nisbet, was a very trying one. Both were confined to the house by protracted illness. As Dr. Neill lay upon his sick bed and looked out through the window upon the dreariness of a long winter, the remembrance of the beloved people from whom he had been recently separated, and of his pulpit ministrations, Bible-class and sweet communion seasons, all came back upon him with overwhelming power and seemed to chide him for fickleness and vain desires.

On his recovery, however, he gave himself heartily to the duties of his position. By hard and persevering pleading an annual appropriation of three thousand dollars for a term of seven years was voted to the college by the State Legislature. Correspondence was opened with a number of academies. Students soon began to come in and the classes steadily increased, until they numbered one hundred, besides those assembled in a flourishing preparatory department. Had the college been wisely organized, its permanent establishment would have been secured.

The president of the college, however, was hampered in his duties and curtailed as to his proper authority. The trustees assumed participation in the exercise of the discipline of the college. The faculty might admonish, temporarily suspend from the privileges of the institution, but could not expel, however disorderly the student, without the sanction of the board. The local trustees had frequent meetings and interfered with the proper authority of the faculty.

The faculty and the board were composed of men of different denominations, the students were drawn from parents of all religious persuasions and of no persuasion, the result was jealousies, suspicions and the cry of sectarianism and religious domination.

To these were to be added the evil of legislative aid, conditioned upon an annual report to that body, of the state and management of the college. This made the Legislature a sort of court of appeal and the censors of all their proceedings. This tended to destroy discipline, rendered the college open to the charge of sectarianism and all manner of criticism, and to disparagement in public estimation.

Dr. Neill's experience taught him these lessons: 1. That in all institutions of learning, great or small, the teachers should be the governors of the students. 2. That it would be best for all concerned, for them to be in the hands of one denomination. 3. That state patronage is perilous to the proper government and management of a college.

During Dr. Neill's incumbency as president of Dickinson College, a rebellion was raised on the part of the students, on account of the suspension of one of their number for insubordination to one of the professors. This led to the temporary suspension of all engaged in the rebellion, in order to the maintenance of authority, to various clamors against the faculty as tyrannical, to the final withdrawment of the whole faculty and to the closing of the college. Dr. Neill's connection with the institution was dissolved in September, 1829, and after the commencement of that year, he accepted the office of corresponding secretary of the board of education of the General Assembly of the Presbyterian church and returned again with his family to Philadelphia. Not long after a controlling interest in the college was transferred to persons in connection with the Methodist Episcopal church. This transfer was made chiefly by the local trustees of the college, in response to overtures from individuals and officers of the Methodist denomination, accompanied by promises of large endowments and a rapid increase of students and was urged forward by citizens of Carlisle as certainly promotive of the financial interests of the community. A petition was circulated by two members of the board, as one of them informed the writer, and signed by men in business, requesting the transfer to be made. Dr. David Elliott was then pastor at Mercersburg and a member of the board, but as we learned from him, received no notice of the meeting at which that action was taken. The whole property, grounds, buildings and library, were transferred without any consideration to their original donors: a most unwarrantable assumption and exercise of power. Judge Chambers, who was a Trustee of the College, in his tribute to the Scotch-Irish of Pennsylvania, says, "The Trustees of Carlisle and vicinity constituted its business board (or executive committee) for the management of most of the concerns of the College, and either discouraged by failures of measures adopted to sustain the College, or from unhappy dissensions amongst themselves, chose to give away the institution with all its property and corporate privileges, and then abandon their trust by resignation, to make their donation effective." Local trustees have been the plague of many of our colleges, with rare exceptions, proving a hindrance rather than a support to many of these institutions.

Had Dickinson College, in Presbyterian hands, been wisely organized and efficiently managed, it would, in all human probability, have become one of the foremost institutions in our country. There was no more favorable location or larger constituency for a successful college under Presbyterian control in all this broad land. The alumni of Dickinson College, while under Presbyterian patronage and management, took rank with those of the oldest and strongest colleges in the country.

Dr. Neill continued to discharge the duties of the secretaryship to which he had been elected for two years, when, on account of his health, he asked to be released from that position and was succeeded by the eloquent and accomplished Rev. John Breckinridge, D. D.

In September, 1831, Dr. Neill was invited to take charge of the First Presbyterian church in Germantown, Pa., where he continued to labor faithfully and perseveringly in that then small congregation for eleven years as stated supply. During that time the congregation grew in numbers and in strength, manifested a good degree of zeal and liberality in the cause of missions, and in the support of the gospel, and has since become a strong and prosperous church.

In 1842 he returned to Philadelphia, where he spent the remainder of his days in supplying vacant churches and in missionary labors in some of the charitable institutions of the city. Though he neither had nor wished to have any more a pastoral charge, yet as he had strength and opportunity he continued to preach the gospel, in compliance with his ordination vows and from preference, and from the settled conviction of its divine appointment and benign influence upon the temporal and eternal interests of mankind.

In addition to his public services in the ministry, he wrote and delivered a series of lectures on the evidences of Christianity, prepared and published a volume of lectures on Biblical history, and a practical exposition of the Epistle to the Ephesians, and an autobiography which has since been published by the board of publication, together with a selection from his sermons.

Dr. Neill, in person, was tall and dignified. He was always calm, courteous and affectionate in his intercourse with his brethren, never frivolous nor in any wise unbecoming his character as a Christian minister and a gentleman. He was always an industrious and persevering student, a man of more than ordinary talents, various reading and scholarly culture. He had an enlightened and critical judgment, a chaste and simple style, and a thorough acquaintance with the doctrines of the church and was a firm believer in and defender of the Calvinistic system of religious truth.

Dr. Neill was no partisan, but uniformly cautious and conservative and yet a man of intelligent convictions and fixed principles and very reliable. At the same time he was catholic in spirit and cherished a warm sympathy and affection for Christians of every name. In manifestation of this he requested that this sentiment, as held by him, should be published at his funeral and that ministers of different denominations should be invited to take part in the services. No one, said Dr. Joseph H. Jones, in his commemorative discourse, who ever enjoyed the benefits of his ministry, heard his sermons, and witnessed his daily conduct, ever doubted that Christ was his life, and to advance His kingdom was the main object of his existence. As he advanced in life and drew towards its close, there was in him a gradual increase of Christian zeal and earnestness. His prayers, addresses and sermons equaled those of the best days of his ministry, in strength of thought, propriety and correctness of language, and in arrangement and argument, while they greatly excelled them in earnestness, pungency, directness, unction and power. His many discourses uttered without manuscript, his talks in the lecture-room and at the communion table, could not be surpassed in tenderness, simplicity of manner and richness of evangelical truth. For him to live was Christ and to die was gain.

At the end though his sufferings at times were great, his habitual language was that of submission, gratitude and praise. Having delivered his last message and given directions concerning his funeral in that same calm, dispassionate and collected manner which had been characteristic of him through life, he sank down and passed away August 8, 1860, in the 82d year of his age.

Dr. Neill was married February 25, 1811, to Francis King, second daughter of General Joshua King, of Ridgefield, Connecticut. She died October 13, 1832.

On April 15, 1835, he was married to Sarah S. Elmer, only daughter of Dr. E. Elmer, of Bridgeton, N. J. By each wife he had children, among whom were two sons, William Van Dyke and John S. Henry and several daughters. One daughter, Maria, died, in Carlisle, a peaceful death April 4, 1839. In August of that same year, his daughter Elizabeth was married to David N. Mahon, M. D., of Carlisle, Pa. She died September 18, 1838, in Carlisle, and the remains of both lie buried in the old cemetery in Carlisle, Pa.

Rev. John Moodey, D. D.

This venerable and much-respected servant of God was born on the birthday of our National Independence, July 4, 1776. His ancestors were of the Scotch-Irish race of people. His father, Robert Moodey, Esq., was a native of the county of Derry, Ireland, and emigrated to this country about the year 1773, and settled in Cumberland county, Pennsylvania. He was married to Miss Mary Hutchinson in January, 1775. He served in one or more campaigns as a soldier in the Revolutionary War. He afterwards moved with his family into that part of Lancaster county which was subsequently set off and is now known as Dauphin county.

John's higher education was commenced here in a grammar school, under the care of Mr. Francis Hindman, who afterwards became a Presbyterian minister. He then came under the instruction of Mr. Andrew Mitchel, a pupil of Mr. Hindman, with whom he finished his Latin and Greek studies. After some time spent in reviewing and perfecting the studies over which he had gone, he entered the junior class in Princeton College, November, 1794, and graduated in September, 1796.

Having spent some time in teaching he commenced the study of theology under the direction of his pastor, Rev. James Snodgrass, August, 1799. At a meeting of the Presbytery of Carlisle, held in Chambersburg, April 9, 1800, the day after the ordination and installation of the Rev. Francis Herron, at Rocky Spring, Mr. Moodey and Messrs. Brady, Adair, H. R. Wilson and Amos McGinley, were introduced to Presbytery as candidates for the gospel ministry ; and after careful examination as to personal piety, and their motives in seeking the office of the ministry, were received as candidates under the care of the Presbytery.

He was examined and licensed to preach the gospel with the brethren above named by the same Presbytery, October 9, 1801, and was united in marriage to Miss Elizabeth Crawford,

John Moody

PHOTOTYPE F. GUTEKUNST PHILA.

in Dauphin county, April 1, 1802. He spent one year and a half in visiting and supplying vacant churches, and in preaching in destitute places, under direction of the Presbytery. On April 12, 1803, a call was presented to Presbytery for his pastoral services, from the church of Middle Spring, promising him a salary of £175. This church had been without a pastor for six years. The call was accepted by him, and he was ordained and installed Tuesday, October 5, 1803. Rev. Joshua Williams, D. D., preached the sermon from II Cor. 2 : 17, and Rev. Robert Cathcart, D. D., gave the charge to the pastor.

He continued pastor of this congregation for fifty years and seven months or just fifty-one years from the date of his call, the dissolution taking place April 14, 1854.

Dr. Moodey was a man of a meek and quiet spirit, patient under opposition and even injury, and always a lover and promoter of peace. He was, in person, tall of stature, of stately personal appearance, dignified and gentle, manly in his deportment, polite and courteous in manner, a man of sound, practical judgment and methodical and industrious in his habits.

As a preacher Mr. Moodey was logical, instructive and practical. His manner in the pulpit was quiet, dignified and solemn. He always wrote out his sermons in full, and preached from his manuscript. He was a diligent student and an able and faithful expounder of the word of God. His sermons were not only finished in style, but often eloquent and impressive in their delivery. He was well read as a theologian, modest and reserved in the expression of his views, free from the restlessness of an ambitious spirit, desirous only to be faithful in the duties of the sphere in which he was placed, and devoting his time chiefly to the duties pertaining to the spiritual oversight of a large congregation scattered over a wide extent of territory.

During the history of his long, quiet and generally harmonious pastorate, it is stated that but one communion season passed without one or more being added to the membership of the church.

Trouble occurred in the congregation in connection with a revival in the year 1832, and the preaching of Dr. Duffield and some others, resulting in the organization of churches in Newburg and Roxbury, also in connection with the introduction of Watts' psalms and hymns, and the commencement of prayer-meetings, but these were such as were incident to those times, and as the result of prudent management, they gradually subsided.

As a Presbyter he was regular in his attendance, but reserved in the expression of his views on pending questions. His opinions, however, when expressed, were very forcible and usually prevailed

Dr. Moodey, during his pastorate, resided most of the time in Shippensburg at the west end of the town. He was remarkably orderly and systematic in all his work. His marriage, communicants and baptism rolls, Mr. Wylie states in his discourse on the history of Middle Spring church, are models of neatness and scrupulous care. His funeral discourses were brief, and always to the living. His sermon most remembered among the people was on the text, "Joseph is not and Simeon is not, and ye will take Benjamin away; all these things are against me." While in no wise distinguished for genius or eloquence, the memory of Dr. Moodey is held in the highest esteem and reverence, for his holy walk and conversation, his calm, steady, trustful devotion to the service and glory of God, his meek and quiet spirit, his power in prayer, and the general purity and sanctity of his long and useful life.

Dr. Moodey was a warm friend and very sincere and reliable in his personal attachments. Among his more ardent friends was the Rev. Wm. R. DeWitt, who preached a memorial discourse of him before the Middle Spring congregation, in which he paid the following eloquent tribute to his memory: "The fact, that he remained, for more than half a century, the pastor of this large and intelligent congregation is conclusive evidence of his sound common sense, of his great prudence, of his sterling piety, and his warm and devoted affections. Had he been wanting in any of these attributes of character, it would have been impossible to have retained his pastoral relations to you for so long a period, and in such great harmony. It is an evidence, also, that in the prosecution of his ministerial duties, he was governed by motives that won your respect and confidence. You believed he was a man of God, a holy man, a man of prayer, who feared God, and honestly sought to commend himself to his Lord and Master, as a faithful and laborious servant in his public ministrations, and in his private walk and conversation. No doubt he had his imperfections, for who is free from them. No doubt he often mistook, for it is human to err. But there must have been apparent, in all his life among you, a singleness of aim, an honesty of purpose, a firm adherence to principle, a determination to do what was right, combined with the meekness and gentleness of Christ—attributes always most prominent in his character—that secured for him your confidence and esteem. He shunned, rather than sought, notoriety. Beyond the sphere of his own congregation he was little known, except among his co-presbyters and in the judicatories of his church. By his brethren in the ministry, who best knew him, he was held in high esteem. He was regarded an intelligent and sound divine, who, from the conviction of their truth, embraced and taught the doctrines contained in the standards of his church. He was not a man of "isms." He lived to see many of them rise and fall and pass away as the dew of the morning, while he held firmly to the doctrines he had received, and to that form of sound words in which they are set forth. He wanted, neither a new translation of the Bible nor a new Confession of Faith and form of church government. He adhered to the old paths, because he honestly believed they were the safest and the best. His confidence in the church, as an institution of God, and in the efficiency of the ordinances He had appointed in that church for the salvation of men, was such, that he gave little or no countenance to those plans of mere human device, for reforming the world that have been urged with so much zeal for a time, and then disappeared. He had no ambition to become prominent. His Christian modesty, combined with a natural diffidence, led him to esteem others better than himself, and to yield to them places of prominence and trust, which he, perhaps, was better qualified to fill. His chosen field of labor was among his own people, nor was that labor in vain in the Lord. Many were added to the church on earth under his ministry, and many doubtless to the church above. A pastor of more than half a century to the same congregation! What memories must cluster around such a man and such a pastorate!"

Three years after the dissolution of his pastoral relation, as the result of slight paralysis, physical and mental debility, on October 7, 1857, he passed away, in the eighty-second year of his age.

Dr. Moodey had four sons and four daughters. His youngest son, Joseph, died early in life. His two oldest sons, Robert C. and John W., became physicians. Robert died about middle life. John W. lived and successfully practiced his profession in Greensburg, Indiana, until about 1870, when he died. James C., his third son, was an able lawyer and became a judge of the United States Court for the district of Missouri. After his retirement from the bench he practiced law and has since died.

Mr. Moodey received the honorary title of D. D. from Washington College, Pennsylvania.

His remains lie buried in the rear of the church of Middle Spring, over which the congregation have erected a handsome monument as a tribute of their regard to the memory of a beloved pastor.

During his ministry Dr. Moodey baptized, in other churches where he had preached by the appointment of Presbytery, one hundred and thirty-nine infants and eight adults—three of whom were persons of color. In his own church he baptized about twelve hundred, making in all thirteen hundred baptisms. He received into the communion of the church six hundred and eighty-two and performed five hundred and eighty-five marriages.

Rev. Robert McCachren.

Mr. McCachren was pastor of the Big Spring church for twenty years. There is a very common and widespread tendency to underrate the value of a life so quiet and uneventful as that of which we are now called to give a sketch. Eminent talents, extensive learning, stirring powers of speech and influence, many are disposed to estimate much higher than a life of quiet, persevering labor, of strict purity of conduct, and uprightness of character, of much patient self-denial and of a blameless walk and conversation. The blazing meteor diverts the eye, even from orion and pleiades, and it requires reflection to impress the truth on the mind, that the greatest means of usefulness and therefore the most valuable trait of human character is moral excellence or spiritual goodness.

The Rev. Robert McCachren was descended from a Scotch ancestry. His great grandfather emigrated from Cantyre, near Campbelstown, Scotland, about 1725. He came with his wife four sons and one daughter to this country and settled in the Forks of the Brandywine, Chester county, Pa. The McCachren's have a historical record among the clans of the highlands of Scotland. In the British Encyclopedia, in the article on Cantyre, it is stated that at the beginning of the sixteenth century, the former inhabitants of the peninsula, prior to its division, were the McDonald's, McCachren's, McHays', McMath's and others.

James, the grandfather of Robert, was placed soon after their settlement here, in the family of Rev. Wm. Dean, a New Side Presbyterian minister, at the Forks of the Brandywine to earn a livelihood. In this position, while his fare was scanty and the discipline rigid, the general influence upon his character and future life is believed to have been most salutary.

He was subsequently married to Mary Ralston, who came, some years later, from the same place in Scotland. To them were born three sons, James, John and Robert.

By reason of their industrious and frugal habits, in 1790, James, the grandfather, was able to purchase from the original proprietors, the Penn's, over two hundred acres of land, on the eastern branch of Brandywine creek, about five miles north of Downingtown, Pa. Here he lived, following the occupation of a farmer and reared his family. At the death of his wife, he divided this land between his two older sons, James and John, and made other provision for his youngest son, Robert, the father making his home with his children until his death, which occurred September 22, 1822, in the eighty-seventh year of his age.

By birth and profession these aged grandparents were members of the Presbyterian church, the church of their forefathers. They were not only professors of religion, but were people sound in faith and of a devout religious life. In a brief account of the family, written by the subject of this sketch, in the year 1877, we find this statement: "In the observance of family religion our grandfather was punctual, as well as serious and devout. In the morning, after breakfast, the family all gathered, he led the services of family worship and carried them through in his earnest and broad Scotch dialect, and we seem to hear some of his phrases sounding in our ears to this day. This worship was always begun by singing a few stanzas and sometimes many of the Psalms of David, in Rouse's version, then a chapter of the Sacred Scriptures, in regular course, was read, and this was followed by a long comprehensive prayer, giving glory to God, confessing sins and transgressions, petitioning for forgiveness, imploring blessings, in particular for all the household and for all the world. Before retiring at night, this same service and in the same manner, was offered to God at his throne of grace. In this way the entire Scriptures, New and Old Testaments, were read over and over again, and after his death, the old man's marks were still left in the old family Bible where he had read the daily lessons. His attendance on public worship in the house of God, was equally punctual and regular. He had great respect for his pastor, the Rev. John Carmichel, and spoke of him with strong approbation and pleasure."

His oldest son, James, moved with his family to Tuscarora Valley, Mifflin county, Pa., where he died at an advanced age, leaving a large family.

The second son, John, the father of the Rev. Robert, remained and lived and died where he was born.

He was born, as near as could be ascertained, about the year 1763. In 1794 or 1795 he was married to Isabella, the daughter of Mr. John Cunningham, of the same neighborhood. Her mother had died when she was in her early childhood, and she was placed in the care of a Mrs. Johns of whom she always spoke with the warmest affection. Not long after her mother's death the Revolutionary War began and her father entered the army, and most probably died in the service, as he was never heard of after the close of the war. Her home, for many years in her girlhood, was in the near vicinity of Washington's encampment at Valley Forge. Here, in her twelfth year, she witnessed the destitution and suffering of the soldiers during the winter of 1777, and saw them tramping through the snows of that severe winter without shoes to protect their feet. Of these scenes she often spoke in her family.

To John McCachren and his wife, Isabella Cunningham, were born six children, the third of whom died in infancy and the remaining five, in the order of their birth, were James, Robert, Martha, John and Isabella.

John McCachren, the father of this family, died February 8, 1808, at the age of forty-five years, and was buried in the graveyard at the Brandywine Manor, of which church he was a member and where he worshiped during his lifetime. At his death he left a widow with five children, the oldest of whom was in his eleventh year. The widow was left only with scanty means on which to raise her family. But as the family narrative states, " with great resolution, with much industry by day and by night, and constant frugality, she carried on her work of training, feeding and clothing her household, and they never had need to be ashamed of their appearance " in the gates." It was literally true of her that " she sought wool and flax and wrought willingly with her hands." " She rose while it was yet night and gave food to her house." " She laid her hands to the spindle and her hands held the distaff." These were the governing traits of her domestic character, and her religious life was equally strong and real. She was the prophetess in her own house and led her family, in the absence of any male person, in the religious worship of her household. Her daily habits of private communion with her heavenly Father, the title by which she was accustomed to speak of God, were constant and continuous to the end of her days, in the eighty-seventh year of her age.

She died in the house of her son John, with whom she lived, near Newville, Pa., on the Sabbath day, January 12, 1851, and her remains lie buried in the graveyard of the Big Spring church, beside those of her family since buried there.

Robert McCachren, the second son of John McCachren and Isabella Cunningham, was born at the Forks of Brandywine, Chester county, Pa., September 24, 1798. He early manifested a strong desire for a liberal education, and earnestly strove to attain it. And as there was no school in his immediate neighborhood, in which the higher branches of an English education were taught, and as his mother was not able to send him from home to school, he worked in summer and walked in winter daily three miles to a school, where such branches were taught. This he continued to do for some time, when a classical school was opened at Brandywine Manor, by the Rev. John W. Grier, a graduate of Dickinson College, and the father of the Rev. Matthew B. Grier, editor of the *Presbyterian*. Into this school the subject of this narrative entered as one of its first pupils, and in it began the study of the Latin and Greek languages, together with the higher mathematics. After some time Mr. Grier transferred his school to the Great Valley Academy, in Chester county, and then Mr. McCachren, not being prepared to enter college, went to the academy at West Nottingham, in Maryland, in charge of Rev. Jas. W. Magraw, a successful and popular educator in those times. This academy was numerously attended, was stern in its discipline and rigid in its requirements as to exact recitations in all studies. Dr. Magraw, though a stern disciplinarian, was at the same time a man of ardent piety, a faithful preacher and a zealous pastor, a man of great physical strength, and a diligent and successful worker by day and by night.

At this very time Mr. McCachren states in his family narrative, an extensive religious awakening pervaded the academy and the congregation. And among the fruits of that awakening there were many additions to the church at West Nottingham, and numerous converts among the students of the academy, several of whom afterwards entered the ministry. Mr. McCachren had been previously received into the communion of the church at Brandywine Manor.

Of his early religious experience, we have no record. The probability is that his heart was renewed early in life and that it was with a view to his preparation for the ministry, that he first entered upon a course of classical education.

At the end of the course of study in this academy Mr. McCachren entered the junior class in Dickinson College, Carlisle, in 1823, then under the presidency of Dr. John M. Mason, and, as he says, received his collegiate training in this institution. And then, after teaching for a season in the academy at Newark, Del., then under the control of Rev. A. L. Russel, he entered Princeton Theological Seminary in 1824 and graduated in 1827, after taking a full three years' course.

Among those associated with him as classmates in the seminary were John M. Dickey, T. L. Janeway, Daniel McKinley, Erskine Mason, Wm. S. Plummer, John C. Young and Samuel C. Jennings, all of whom attained to prominence in the church as ministers of the gospel.

" That famous school, he says, then had only three professors. Drs. Archibald Alexander and Samuel Miller and the Rev. Charles Hodge, but these," he adds " were esteemed as good as half a score by their students in general." After completing the entire course here he was licensed to preach the gospel by the Presbytery of New Castle, at their sessions at Head of Christaina church, near Newark, Del., in April, 1827, a consummation he says, " long looked forward to with earnest desire, and struggled after with much labor, many self-denials and discouraging anxieties." " But the goal was reached at last," he further states, " and it would betoken a darkened vision not to discover the finger of Providence in this long and perplexing path. This, indeed, was the guiding star through all the dark mazes of uncertainty through which he had come."

His next anxiety was a field of labor. In this respect no time was lost. Under the direction of Providence a small field in one aspect of it and a large field, in another aspect, was opened to him, in connection with the small church of Middletown, Delaware county, Pa. To this field he was sent by direction of the Board of Missions in the autumn of 1827, and in connection with this church to which he was to give half his time, he was to do missionary work in the entire field from

Chester, on the Delaware river, the landing place of Wm. Penn, to West Chester, there being no other Presbyterian church except that of Middletown in all that field. After laboring here a year the session of the church of Middletown petitioned the Presbytery of New Castle to ordain him. Accordingly that body regarded this petition as equivalent to a call to the pastoral work, proceeded to his ordination, and set him apart to the work of an evangelist, so that he might not only preach the gospel but also administer the ordinances. He was thus ordained in the church of New Castle, Del., May 19, 1829, in company with another licentiate and classmate of the same Presbytery, Mr. John Miller Dickey, who was at the same time installed pastor of the church where this service took place. Being thus set apart to the full work of the gospel ministry he returned to his charge with an increased sense of its responsibility, and pursued his work with unabated diligence until the summer of 1830, when it became to him a matter of duty, on the advice of his physician, by reason of long-continued attacks of chills and fever, resulting in great physical prostration to leave that region. This led him to take a journey on horseback in quest of health and another field of labor, up through Lancaster, York, Cumberland and Franklin counties, and to preach on the way as he had ability and opportunity. A halt, he says, was made for a few days at Newville, Pa., where the Big Spring church had become vacant by the resignation of Dr. Joshua Williams. Here, on the invitation of the session, he preached one Sabbath. He then went on with some friends to the Sulphur Springs, at Doubling Gap, and after remaining there some days returned to Newville and supplied the church another Sabbath. He then journeyed on to Mercersburg by way of Shippensburg and Chambersburg, where the church had become vacant by the removal of Dr. David Elliott. This church he supplied two Sabbaths, amid much bodily weakness, and then returning to Newville, he preached there one or two Sabbaths more and afterwards set out for his home in Chester county, near Brandywine Manor, much improved in health and spirits.

This visit became the occasion of a call for Mr. McCachren to become the pastor of the church of Big Spring. That congregation had divided, previously to his visit, in an attempt to make out a call, on the Rev. John W. Nevin and the Rev. John Kennedy, afterwards pastor in Philadelphia, and professor of mathematics in Jefferson College, Pennsylvania, but now united on Mr. McCachren. In the fall of the same year, 1830, a commissioner was sent to prosecute the call before the Presbytery of New Castle, of which he was a member. The Presbytery met, at that time, at Brandywine Manor, found the call in order and placed it in the hands of Mr. McCachren, by whom it was accepted. He was then dismissed to the Presbytery of Carlisle and entered at once on his ministerial labors in that church and was installed pastor of it on April 13, 1831, and prosecuted his work with diligence and a good degree of success, despite serious discouragements, for twenty-one years, when for what he deemed good and sufficient reasons he asked for and obtained the dissolution of the pastoral relation, October 8, 1851.

During Mr. McCachren's pastorate of this church there were received into its communion five hundred and seventy-five members. Four hundred and eighty-five of these were admitted on examination and profession of their faith in Christ and ninety on certificate. During his entire pastorate the average number of admissions for each year was twenty-seven. In the years 1832, 1833 and 1834 there seemed to have been almost a continuous revival of religion in the church, resulting during that time in an accession of over one hundred and forty members on confession of faith. As an evidence of the deep interest in spiritual things which at that time existed a prayer-meeting was instituted and sustained for a period, at daylight in the morning.

On November 11, 1834, Mr. McCachren was married to Miss Jane Laughlin, daughter of Mr. Atcheson Laughlin, a highly esteemed ruling elder in this church. To them were born two children, Robert and Mary, the latter of whom died April 11, 1875, in the enjoyment of a good hope through grace, leaving a husband and one child, and prayerfully commending her father, husband and child to God's gracious care and sending a most affectionate and prayerful message for her brother, who was absent at that time.

After the dissolution of the pastoral relation between Mr. McCachren and the church, his attention was next turned to a work closely allied to that of the ministry, the establishment of a classical school, with special reference to the training of candidates for the gospel ministry and the preparation of young men for college. With this in view he erected a suitable building and organized a classical and boarding school near the village, and taught the languages in the same, continuing in this work until the year 1864, when, owing to a large diminution of the number of students, because of the influence of the great civil war, then still in progress, and his advancing years, he discontinued the school, and from that time lived in a retired way at his own home. He still, however, retained a lively interest in all the general movements of the church at large, and at the same time was ever ready and anxious to preach, as he found opportunity. He was ever ready to relieve and assist his brethren, as he had the strength to do so and they might desire him.

For about a year previous to his death he was confined to his house with asthma, which was afterwards accompanied with dropsy and great general debility. Through all the wearisome days and nights of his prolonged illness, though unable to lie in bed, and being obliged to sit up in a chair most of the time, yet he was remarkably resigned and patient in his privations and sufferings. When thus afflicted he was wont to repeat the words, "Wearisome days and nights thou hast appointed unto me." As he approached the end of life he spoke of death as a thing which he expected, and with which he was familiar, though, as to the precise time when it would come, he could no more tell than any one else. But of death itself he had thought long and carefully. He was wholly resigned. He was ready and waiting. And finally on Sabbath evening, February 15, 1885, when he had prepared himself for the night, the summons came, when he peacefully, in the enjoyment of a good hope and with the full use of all his mental powers to the last, closed his quiet, orderly and consistent Christian and ministerial life, in the eighty-seventh year of his age.

Mr. McCachren, through all his life, was a man of great simplicity of character and was so as to all his habits of living. He was constitutionally diffident and modest, even to constant embarrassment. He was intelligent and sincere in his religious convictions, and conscientious in the performance of duty. He was well read up in the ancient classics and in the works of the old divines of the seventeenth century, especially in the works of Calvin, Owen, Howe, Charnock and Edwards. He was in the constant habit of daily reading the New Testament in the original Greek language.

As a preacher he was simple, plain, scriptural and orthodox. He was generally regarded as excelling most of his brethren in the brevity, comprehensiveness and felicity of expression in his prayers. He was faithful in the administration of the discipline of the church. He was a regular and constant attendant upon the meetings of Presbytery. For many years he was stated clerk, and always an active member of the standing committee on languages and conducted his examinations with due consideration and general acceptableness. He took great interest and pleasure in attending upon the higher courts of the church as he had the opportunity. He was always happy in the company of his ministerial brethren and greatly enjoyed their society. In his private life he was quietly and unostentatiously charitable to the poor, and especially so towards the colored people, many of whom were greatly assisted, both by his counsels and his liberality. It can be truly said of him that his entire life was, in all respects, most exemplary and blameless, and that his end was peace. "Mark the perfect man, and behold the upright, for the end of that man is peace." In the strict evangelical sense of the word, Mr. McCachren was a good man. His life and death afford the most satisfactory evidence that he had experienced the renewing of the Holy Ghost, that he repented of sin, and believed in the Lord Jesus Christ as his only Saviour, and that he strove to render habitual obedience to the divine commands. It was this spirit of Christian piety which led him to seek the Christian ministry, that he might preach the word of God and thereby communicate to the world the knowledge of the true religion and become instrumental in the salvation of men. And I heard him say, that he labored and did his very best in the preaching of the gospel, and the sessional records of this church show that the blessing of God attended his ministrations. By his plain and solemn addresses Christians were excited to live unto God and by his patient and affectionate labors the young were restrained from folly and vice and the church built up in the faith, and the order of society promoted.

Rev. Daniel McKinley, D. D.

The Rev. Daniel McKinley, D. D., was born in Carlisle, Pa., October, 1801, and spent most of his ministerial life in connection with the Presbytery, in the bounds of which he was born and reared. He was distinguished for early piety and for zeal and devotion to the cause of missions and the conversion of souls.

At the age of ten he was the subject of deep religious convictions, and gave evidence at that early period of true conversion to Christ, and at this tender age manifested in a most striking manner those peculiar traits of mind and religious character for which he was distinguished as a Christian and a minister in all his after life. He united with the First Presbyterian church, in Carlisle, under the pastoral care of the Rev. George Duffield, who, at that time, perceiving his ardent piety and promising talents, encouraged him to pursue a course of liberal education with a view to his entering the Christian ministry. In due time he entered Dickinson College, took the regular course and graduated, under the presidency of Dr. John M. Mason, in the summer of 1824.

From the beginning of his religious life he was a great lover of ministers, missionaries and the cause of missions, and the burden of his prayers was that God would raise up and send forth more laborers into the harvest. During his course in Dickinson College, that extensive revival of religion took place, which arose in connection with the death and funeral services of the son of Dr. John M. Mason, previously noted in these sketches, and which pervaded the college and the church at that time and in the promotion of which young McKinley took an active and most efficient part, and whose efforts, in connection with this work, were untiring and most valuable. Dr. Duffield was known to have referred frequently to his labors at this time, and to have remarked that he had rarely or never known one of his years so competent and successful in the matter of directing inquiring souls to the Saviour.

He entered the Theological Seminary at Princeton, in the autumn of the same year in which he graduated from college, and took a full three years' course, and was licensed in the fall of 1827, by the Presbytery of Carlisle, and was soon afterwards ordained and installed as pastor of the Presbyterian church in Bedford, Pa. In this church he labored earnestly and successfully for four years, when he was compelled, by reason of the development of a bronchial affection, which proved to be the plague of all his after life, to seek a dissolution of his pastoral relation and to desist from ministerial duties for a period of about two years. The church at Bedford, while not blessed with any special season of grace, was steadily strengthened and built up under his faithful and zealous ministry, and he became greatly endeared to the people as their pastor, and it was with the deepest reluctance that they yielded to the necessity for the dissolution of the pastoral relation.

It was at this time, in 1833, that the Second Presbyterian church in Carlisle was organized. The attention of this people was at once turned to Mr. McKinley, and as he had become encouraged by the improved state of his health, a call was made out for his services, which he accepted and was duly installed pastor of this church. He continued in this relationship for about five years. His ministry here was earnest, zealous and eminently successful. Special seasons of religious interest occurred at different intervals, and during his pastorate of five years seventy-six were added to the church on profession of their faith. The church had become firmly established under his ministry, and he left it in a healthy and prosperous condition, having greatly endeared himself to the people, and won the respect and confidence of all classes in the community.

It was at this time that the Board of Foreign Missions was organized, and efforts were then being made to arouse the churches to a liberal and general support of this agency of the church for the evangelization of the heathen world, and Mr. McKinley, on account of his known zeal in the missionary cause, and general fitness for the work, was selected as the person to act as general agent and was urged to accept the appointment. This he consented to do, and was released from his pastoral charge accordingly, and for more than three years he plead the cause of Foreign missions with great zeal, earnestness and success. His efforts in this connection contributed greatly to the advancement of the cause and made a deep and lasting impression upon the churches of his own Presbytery as well as the churche at large. He laid special emphasis upon the duty of professing Christians laying aside every week, according as the Lord had prospered them, and of contributing systematically a certain proportion of their income to the cause of Christ. He became thus one of the pioneers in the matter of systematic beneficence.

In the fall of 1841, Dr. McKinley was called to become the pastor of the Falling Spring church of Chambersburg, Pa., which call he accepted and continued in charge of the same for about nine years. He returned to the pastoral work with great zeal and earnestness. He was a faithful and pungent preacher of the gospel, and an affectionate and devoted pastor. In about a year after his installation a gracious and powerful revival of religion took place in the congregation, the results of which were permanent and most salutary in the church and community. At the ensuing communion thirty-two were added to the church on profession of their faith, and a great impulse was given to vital religion in the congregation. His pastorate in this church was eminently faithful and successful, and during the nine years of its continuance, one hundred and four were added to the church on profession of faith. In the fall of 1850 he asked to be released from the Falling Spring church, in order to take charge of a new enterprise in Pittsburgh, the Sixth church, and one which it was thought would be a field for which he had special adaptedness. In this, however, his expectations and those of his friends were not fully realized. Owing to the general discouragements incident to new organizations, at the end of the first year's labors there, he asked to be released and returned again to the Presbytery of Carlisle.

The church at Middletown had been recently organized, and the Presbytery enlisted the services of Mr. McKinley in its behalf, and he was induced to visit the churches and solicit aid for its establishment, and, by reason of his personal ministry in that congregation and the contributions he secured for its advancement, that church gave promise of soon becoming one of the self-sustaining congregations of the Presbytery. This expectation however failed to be realized, and largely it is believed for want of unity of feeling and co-operation upon the part of some of its officers and members.

After spending a year in this service Dr. McKinley was induced to become agent and evangelist for the Board of Home Missions. This was a two-fold work for which he had special qualifications, had his health been sufficient for its earnest and vigorous prosecution. As it was the board, with melancholy pleasure, bore their united and recorded testimony to his eminent piety, zeal and usefulness, as one of their most efficient and devoted agents, as he had been previously a devoted and useful pastor.

His zealous labors as an evangelist and as an agent of the board, together with the exposure to which he was continually subject, in a short time developed and brought on again with increased severity, his old bronchial trouble.

In this, his last sphere of ministerial labor, he was, however, instrumental of great good. He knew not how to spare himself when seasons of spiritual awakening in the churches took place. He was active and zealous in a number of extensive revivals of religion in several of the Presbyteries of the Synod of Philadelphia, especially in the churches of Waynesboro', Newton Hamilton, Sinking and Spring Creek, Lower Tuscarora, Lewistown and other churches of Huntingdon Presbytery, and also in a number of churches in Donegal and New Castle Presbyteries. In these revival scenes he took great interest. He was always, in every sphere of ministerial labor, zealous and active, and always exerting himself beyond his strength, but in these revival scenes he was unwilling to desist whilst there was any evidence of the special presence and saving efficacy of

God's Spirit. He was very kind, and attentive, and attractive to inquiring souls, and greatly blessed in directing them into the way of peace and holiness. His services at such times were always eagerly sought and highly prized by his brethren and greatly enjoyed by the people.

In the spring of 1855, by reason of his arduous labors of the preceding winter, and on account of the return of his old bronchial affection, aggravated by other painful and serious maladies, his health, under the progress of his disease, which baffled the best medical skill, steadily declined during the summer. His bronchial affection during the later stages of his sickness, almost entirely prevented his engaging in conversation. But through all his sickness and suffering he gave unmistakable evidence of resignation, and faith, and hope, and his last end was peace. He had gone to Chambersburg in the hope of being able to attend the meeting of the Synod of Baltimore, which was to convene there in October, but there, by reason of his rapid decline, he was detained to die, and to enter upon his eternal rest, and the enjoyment of his gracious and glorious reward.

Dr. McKinley was a man whose heart, all his life long, was thoroughly enlisted in the great work of extending Christ's kingdom. He was a man of eminent piety, and of a pure and consecrated life. He was in his day a practical and pungent preacher of the gospel, a zealous and ardent advocate of the cause of missions, both home and foreign. He was a firm believer in revivals of religion and labored and prayed that he might be instrumental in their promotion. In every department of ministerial labor in which he engaged, he generally had the seal and approval which comes from the blessing of God.

His mortal remains lie buried in the old graveyard at Carlisle, under a stone erected to his memory by the members of the Falling Spring church of Chambesburg, Pa.

On May 31, 1827, he was united in marriage to Miss Mary Wyeth, of Harrisburg, Pa., who is still living at the advanced age of ninety—waiting in quiet faith and hope for the summons to depart this life and enter into her everlasting rest. By her he had two daughters, one, the intelligent and accomplished wife of the Rev. James F. Kennedy, D. D., the other died in early childhood.

Rev. John Dickey.

This excellent minister of the gospel was distinguished among the ministers of Carlisle Presbytery, for his devoted piety and eminent usefulness. He was born, May 19, 1807, in East Nottingham township, Chester county, Pa. He was the second son of Samuel Dickey and Jane Hutchinson, who both lived to an advanced age. His father was a ruling elder, originally in the Associate Reformed church, and after the union of that church with the General Assembly of the Presbyterian church, in May, 1822, he continued to serve the same church in this office up to the time of his death.

The pastor of this church was his brother, the Rev. Ebenezer Dickey, D. D., long known as an eminent minister both in the Associate and in the Presbyterian churches. Mr. Dickey, the elder, ruled well, not only in the church of God, but also in his own house. He had been blessed with an intelligent pious Presbyterian ancestry.

There was nothing of marked peculiarity in the boyhood of Rev. John Dickey, except that having commenced going to school early in life, with the other children of the family, he continued to do so with but little interruption until he was fourteen years of age, when the following incident occurred which showed a bias in his mind in favor of the ministry. His parents had cherished the hope and expectation that one of their sons would become a preacher of the gospel, but they had rather fixed on the third son, Ebenezer, to whom they had given the name of his pious and revered uncle, the pastor of the church.

A classical teacher having come into the neighborhood, the question arose as to which of the sons should commence a regular course of liberal education with a view to the ministry. The parents, according to their own prediction, submitted the matter to Ebenezer, to enter upon such a course and prepare for college, and then for the ministry, if so be he should feel called of God to this sacred office. When the question was thus submitted Ebenezer seemed disinclined to enter upon such a course.

John observing this, slipped up behind his mother's chair, and whispered, "mother, I will be the preacher," and accordingly it was determined that he should enter upon the regular course of classical study. In this way he set his face toward a work from which he never drew back until released by death.

Having pursued classical studies with the teacher referred to for two years, he was then sent to the acadamy in charge of the Rev. Dr. Magraw, in West Nottingham, Maryland. Here he continued until the fall of 1825, when he entered the junior class in Jefferson College, Canonsburg, Pa., from which he graduated in the fall of 1827. Up to the time he entered college, his life had been moral and in all respects exemplary, but he had not specially considered the subject of his personal salvation. Soon after entering college it was noticed his letters assumed a much more religious tone, and while there he became the subject of a saving change of heart. It is not known whether there was any particular instrumentality used by which this result was produced or whether it came about under the regular means of grace and the more decided religious influences for which that college at that time was distinguished. That he had truly experienced the regenerating grace of God was a matter manifest to all who were observers of his uniformly Christian walk and conversation. And while at college he in like manner consecrated himself to the work of the Christian ministry, under the conviction that it was in this way that he could do most for the glory of God and for the salvation of men.

On his return from college his father advised that he should spend a year in teaching, as he was yet quite young, before entering upon his theological studies, but the son was anxious at once to enter the theological seminary and press on into his life-work. His father acquiescing in his wishes, he entered Princeton Seminary in the fall of 1827, and continued there for three years, prosecuting his studies with that conscientious faithfulness and habitual diligence which characterized all his future life. Toward the latter part of his second year in the seminary he commenced keeping a diary, which he continued for about a year. His first entry is dated June 3, 1829. It is as follows: "Darkness broods over my mind and I have little spirituality." June 13—"Mind still dark, I am little affected by what Christ has done for me. I seem to be striving and praying but don't appear to be becoming any better. How long shall I mourn the hidings of thy face. Have I any grace in my heart? O! for more of the power of religion." June 15—"Yesterday renewed my covenant at the Lord's table. May I be more unreservedly devoted to his service than heretofore. O! the hardness of my heart! Nothing but the grace of God can make me better." May 10, 1830—"I am this day twenty-three years old. To how little purpose have I lived; how little growth in grace; how little love to God and desire for His glory." Here the diary stops with these lamentations over the coldness of his heart and want of love to God.

At the close of his seminary course he was examined by the Presbytery of New Castle, and was licensed, in October, 1830, to preach the gospel.

Mr. Dickey soon after he was licensed received a commission from the Board of Home Missions, and spent a year on a missionary tour, in Virginia and North Carolina, preaching to white people and to the slaves, as the way opened up before him. In this missionary tour his preaching and other evangelical work was greatly blessed of God.

The chief place of his labors was Lake Phelps, in Washington county, N. C. He reached this place near the close of December. 1831, and labored here and in this vicinity for six months. He preached steadily at a chapel, and in private houses, and more especially to the black people on Sabbath afternoons, after preaching to the whites in the morning. The blacks, he records, were attentive and solemn, and before the close of his first month's labors they manifested so much religious awakening that he appointed inquiry meetings for their guidance. On March 12, 1832, he records that he had assisted at two protracted meetings of four days each, one at Washington and one at Newburn, besides preaching at Plymouth on the way. "The Lord was specially present, Christians were revived, sinners convinced, and about twelve in number professed a change of heart. The interest among the negroes increased and numbers were concerned about their salvation."

March 23, 1832. "Held a four days meeting at the chapel; considerable apparent seriousness manifested. Great deal of seriousness among the negroes in the afternoon. On Sunday attendance at chapel very large. House could not hold half the people. Sash taken out of one window and I stood in open window and preached to those without and those within the house. Three ladies professed hope in Christ during these services. In April preached as usual and commenced a catechetical class for the blacks."

May 11. "Held another four days' meeting at the chapel. State of things among the negroes very encouraging. Communion was held on Monday.

June 28. "Preached at four days' meeting at Washington. Twenty-three were received on trial for admission to the communion of the church at one time and a number at another time.

"During the six and half months spent at Lake Phelps and in the adjacent country, Mr. D. visited fifty-three families and conversed with them on the subject of personal religion, preached one hundred and seven times, an average of four sermons per week, and was instrumental in gathering into the church forty-seven persons who professed faith in Christ. The most of these were colored people. Besides these twenty-three more were received on trial as canidates for admission to the church, when he left to return north, July 16, 1832.

It was in this year that protracted meetings began to be held in the Presbytery of New Castle, for the first time, which have been continued from year to year, with remarkable success, from the beginning. John's father thinking he could be useful in these meetings and that they would be profitable to him, wrote to him, advising him to come home and labor in them for a time. He accordingly returned that autumn and preached with great acceptance at these meetings for several months. His preaching was practical and pungent and well adapted to such services.

His next place of preaching was at Strasburg, Lancaster county, Pa. Here he labored for a time and was instrumental in the erection of a house of worship and in gathering a small congregation. But as the community was chiefly of German origin, he did not regard the prospect of building up a self-sustaining church encouraging, he accordingly sought another field of labor. He visited New Bloomfield, Landisburg and Buffalo churches, Perry county, and calls from these congregations were presented to the Presbytery of Carlisle, December 23, 1834, at its meeting in Newville, Pa., at which meeting he presented his letter of dismission from the Presbytery of New Castle, and after the usual examination as to his soundness in the faith, according to a rule of the Assembly then in practice, he was enrolled and in due time installed pastor of said churches, Revs. McKinley and McCachren officiating in the installation services

He entered upon his charge of those three congregations in the fear of God, under a most solemn sense of his awful responsibility and labored in the performance of his duties with the most conscientious fidelity and persevering diligence. His congregations lay in the form of a triangle, each about ten miles apart. At two of these churches he preached every Sabbath day, which required him to travel not less than twenty miles in connection with each Sabbath's services. And yet over these inconvenient distances he continued to journey, year after year, with a remarkable degree of regularity and punctuality for a period of nearly twenty years. He was habitual and unceasing in his work. His bodily health admonished him that his time was short, and he felt he must work while the day lasts for the night cometh when no man shall work. He realized that his accountability was great, his time short, and his day of final account near at hand. He was noted among his people for his punctuality as a fixed habit. "At the appointed hour," they were wont to say, "Mr. Dickey would come slipping in, in his own quiet way and with his habitual gravity take his seat in the sacred desk."

As a preacher he studied to show himself approved of God by rightly dividing the word of truth. In relation to the impenitent he aimed to produce conviction in their consciences of their guilt before God and their liability to endless punishment. In his preaching the law became a school-master to lead men to Christ, and he was not sparing in denouncing it's terrors in order to that end. At the same time he was not less faithful in unfolding God's revealed way of salvation, and earnest in urging a speedy acceptance of the gospel invitations and promises, and of their coming at once to Christ by faith, upon all who came within the reach of his ministry. His preaching was eminently scriptural, doctrinal and practical. The sovereignty of God, the helplessness of the sinner and his dependence on his good pleasure, and the doctrines of grace, he did not fail to present in their due place in his ministrations. These and their related truths were by him strongly believed, clearly stated and fully confirmed, as greatly important in order to exalt the character of God and humble the pride of man.

As to his manner of preaching he was exceedingly earnest, his whole soul being deeply engaged in the delivery of his message. Earnestness, engagedness, deep emotion, were characteristics of his preaching. These were manifested in the motions of his body, in the expression of his eye, and in the impressive tones of his voice. All felt that his soul was impelled by the urgent stress of divine truth. His style of composition and modes of presenting the truth were strikingly peculiar to himself. This style was very simple, his method logical and clear. For his great plainness and simplicity, he was accustomed to say he was indebted to his first practice in preaching to the unlettered colored people of the south. His sermons, though marked by transparent plainness, were carefully prepared and far from being common place and tame. He was not given to pious generalities. They were replete with well-digested, connected, discriminating and penetrating truths.

His custom was to commit his discourses to memory, and deliver them without a manuscript. This added greatly to his acceptability to his own people and to other congregations. His services were highly appreciated at protracted meetings and communion seasons. At such seasons he preached with great pungency and fervor, and his services were in demand both within and beyond the bounds of his Presbytery.

He left between three and four hundred sermons written out in full, in a clear round and neat hand, besides many others in brief skeleton forms. He composed and published a catechism, explanatory of the Westminster Shorter Catechism, for his own use in the instruction of the young in his congregations, which was highly prized and widely used among his people and in some other neighboring congregations.

His manner of life was such, that his opinions and example came to have great weight in the community with all classes of people. He was a very solemn-minded man, absolutely free from levity in any form. He was eminently a good man, and recognized by all who knew him as a most devout servant of God.

He was the advocate of order, temperance and sound morals in the community, and no one was in doubt for a moment as to which side he would take on all questions affecting the moral, educational or religious interests of the community. He was the friend of the destitute in our own land and an earnest advocate of the cause of foreign missions. He was always in his place in Presbytery and in the higher courts of the church. While modest and unobtrusive, he had his opinions carefully formed on all important questions, to which, at the proper time, he would give brief expression, and was always prepared to vote with decision and firmness. Whatever duty was assigned him, he discharged it with promptness and did it wisely and well.

In person Mr. Dickey was tall, slender and erect, and of a delicate constitution. He was of fair complexion, and had a high and well-developed forehead, and blue eyes, which kindled with animation in conversation and in public addresses. He had a head of soft black hair, and a handsome comely face. He was near-sighted and always wore glasses. His general bearing and deportment indicated a man of thoughtful intelligence and of great sobriety of heart and life. His intellectual faculties were sound and clear, and his judgment cautious and reliable, yet he was not a man of any special breadth or grasp of thought. His academic, collegiate and theological acquirements were respectable, and the fruits of conscientious and laborious study. He was a man of great meekness of spirit, humbleness of mind and of patient perseverance in well doing. His piety was uniform, earnest and consistent. Mr. Dickey was pre-eminently a good and useful man. His ministry was greatly blessed in the edification of the people of God and in winning souls to Christ.

His delicate frame, at the end of twenty years of faithful service in his laborious charge, broke down under a severe exposure in a midwinter storm, and he was so prostrated by a serious spell of typhoid fever, that he gradually failed in strength and vitality, and, on October 20, 1855, with resignation and calm submission, he passed away, in the forty-ninth year of his age.

Mr. Dickey was married to Miss Elizabeth Williamson, of Cumberland county, Pa., in 1837, by whom he had six children. His remains lie buried in the cemetery of New Bloomfield, only a short distance from the place of his residence.

Rev. James Harper, D. D.

Another most excellent and worthy minister of the Presbytery of Carlisle was the Rev. James Harper, D. D., for thirty years pastor of the church of Shippensburg, Pa.

He was born in Glasgow, Scotland, July 28, 1802, and was nearly seventy-four years of age at the time of his decease. He was born of parents eminent for their piety, culture and social refinement. Early in life his father, who was a merchant, was chosen to the office of ruling elder in the Antiburger church, Duke street, Glasgow, and his mother, whose maiden name was Annie Clark, was a woman of superior excellence and of great moral worth.

These parents had a family of fifteen children and were most faithful in their religious training and in the general watch and care of their household. It was the custom of the father, though busied with mercantile pursuits, to find time to retire statedly with his children for religious instruction, counsel and prayer. The religious influence of the mother was no less constant and salutary. A covenant-keeping God failed not to own and bless such parental faithfulness. Their children, one after another, were all brought to recognize their covenant relation ship and to take upon them the vows of discipleship and to give encouraging evidence that they lived and died in the Lord.

Dr. Harper, like many others, thus trained from infancy in the knowledge, worship and service of God, was not able to point to the precise time when he first experienced the saving power of divine grace in his soul. Like Samuel, he seemed to have

James Harper

known the Lord from a child. After five years of preparatory study, chiefly at the Glasgow Grammar School, in October, 1820 he entered the college of Glasgow and had, among others, as a fellow student, the poet, Robert Pollock. In this institution he took the regular classical and scientific course and graduated with the highest esteem of the professors and the universal respect of his fellow students.

Having in the meantime been admitted to the full communion of the church and consecrated himself to the service of God in the work of the Christian ministry, he entered the Divinity Hall, where he spent five years in the prosecution of his theological studies, under the instruction, among others, of the well-known Dr. Dick, the author of Dick's Theology.

In all this extended course of academical and theological study Mr. Harper was approved by his instructors as a diligent and faithful student, making due improvement of his opportunities and laying a good foundation in habits of study and solid acquisitions for the time to come. Having completed the prescribed course, he was licensed by the United Secession Presbytery and labored for three years as a missionary, under the direction of the same Presbytery, in the city of Glasgow, when he was ordained by that body with the view of coming to America, as affording him a wider field of ministerial usefulness. Accordingly, without further delay, he left Glasgow and sailed for New York city where he arrived in June, 1833. He was soon providentially led to visit Galway in Saratoga county, New York, the home of many people from Scotland, where he preached in the Presbyterian church of that place the third Sabbath after his arrival in this country. That church being vacant and he having preached to the satisfaction of the congregation he was called to become their pastor, and at the end of the year of probation required by the rule of the General Assembly in relation to foreign ministers, he accepted the call and was installed as pastor by the Presbytery of Albany with which he had united. After three years of faithful service in this congregation, the pastoral relation was dissolved at his own request. Not long after, at the solicitation of the Rev. Robert J. Breckinridge, D. D., then settled in Baltimore, Mr.

Harper was induced to visit Ellicott's Mills, Maryland, where he was instrumental in gathering and organizing the Presbyterian church in that place, in the building up of which he labored earnestly for about one year and eight months when the congregation of Shippensburg, Pa., being left vacant, he was invited by the session to visit them. Having done so, and having preached acceptably to the people he was called to become their pastor. This call he accepted and was installed over this congregation by the Presbytery of Carlisle, May 8, 1840. In this pastoral relation he continued until June, 1870, when, on account of increasing infirmities, he felt constrained to ask for its dissolution. During all this time his preaching had proved most acceptable to the people, the relation between them had been mutually agreeable and most harmonious, and his services had been greatly owned and blessed of God. In accepting his resignation, the people, in appreciation of his past services, and from their high respect for him and his office, and from warm attachment for him, voted him an annuity while he lived.

Dr. Harper's infirmity had been partly induced by an incident which had taken place during a visit to his home in Scotland some years previous to the time of the dissolution of his pastoral relation. While there, on a certain occasion, he had walked with some friends a distance of twelve miles and at the end of the journey, while yet warm from walking they went in to bathe in the sea. While bathing he became unconscious and had to be taken out of the water. After much rubbing he was partially restored to consciousness. In that condition he set out and walked back again. But on his return sank again into a state of unconsciousness which continued for about twenty-four hours, before he was restored to consciousness again. When he told the writer of this incident he remarked that those two days were a blank to him. He had no conscious remembrance of what had taken place in them after going in to bathe. He was never afterwards the same man. The present writer had known him before. His countenance now wore a different expression. The color of his face and his walk were greatly changed. His spinal column and his whole nervous system had been greatly shocked. He further remarked that his physicians in Glasgow had expressed the opinion that had he not walked back after bathing, he would not have recovered.

Dr. Harper preached occasionally as his health and strength would permit after his resignation. He suffered now from a complication of troubles, chief among which was spinal difficulty, due to the incident just narrated. On May 9, 1876, while working in his garden, in which he found great pleasure, he was suddenly stricken with paralysis and on Saturday, May 14, as has been recorded, the silver cord was loosed and he peacefully slept in Jesus.

The funeral services were held in the church of which he had been for so many years the pastor, and his brethren of the Presbytery officiated in the solemn and impressive services, when, like Stephen, he was carried by devout men to his burial, and a large and deeply-affected congregation followed in the train of mourners. As a token of respect for this devoted servant of God all the business houses of the town were closed during the time of the funeral services.

It has been well remarked that Dr. Harper was comparatively unknown beyond the immediate field of his labors. And yet few men in the church have been more highly revered or more truly loved than he within the sphere of his acquaintance. Fettered by an invincible modesty he shrank from publicity. The marked features of his character, were great gentleness and kindness of nature, extreme diffidence, deep and abiding humility, entire absence of envy and guile and a tender and loving heart.

Blessed as he was with unwonted meekness, he was uniformly affable and courteous to all classes and all ages in the community, and never gave offence. His whole nature drew back from every manifestation of pride or arrogance. He was a beautiful illustration of him who minded not high things but condescended to men of low estate.

His piety was uniformly humble, scriptural and devout. If he had not the faith and heroism of Paul, nor the fiery zeal of Peter, he had much of the meekness of the great Lawgiver and of the love of the beloved disciples. As a minister of the gospel he was a man of high intellectual endowments, a diligent and indefatigable student through life, and of extensive reading and thorough scholarship. He was an able expounder of the Scriptures, a clear and forcible preacher of the great doctrines of grace and an earnest defender of the faith. He was at home in all the leading and standard writers in theology and mental and moral science and in ecclesiastical history. His sermons were clear, concise and logical. They were always prepared with great care and delivered in the use of his manuscript, and at the same time, with great solemnity, pathos and impressiveness. His style was nervous, neat and polished. His manner was dignified, affectionate and very tender.

While he was all this he was, at the same time, a fearless expounder of divine truth. He was a faithful preacher of the divine law, bold and uncompromising in the denunciation of sin and vice and of the wrath of God against all unrighteousness. And yet the cross of Christ was the theme in which like Paul he glorified.

The great charm of his discourses, was that they were always freighted with divine truth, lucidly and freshly stated, and pressed home upon the hearts and consciences of his hearers, in a most affectionate and devout manner and with the utmost sincerity and tenderness. If he urged any particular doctrine or duty, his method was first to deduce it from the Scriptures and enforce it with the authority of God and with ample Scripture citation, then to show its accordance with reason and experience and finally to set forth the great practical benefits resulting from its reception and practice. His preaching was thus characterized by an admirable blending of the doctrinal and the practical.

While Dr. Harper had a mind thus stored with the rich treasures of theological truth and while he was greatly admired and loved as a reliable preacher of the divine word by all intelligent hearers, at the same time he was yet ever as simple-hearted and retiring as a child.

Then again, whilst he was modest in the assertion of his own views, he was still a man of positive convictions, reliably orthodox in his doctrinal sentiments and in cases of necessity or emergency, he was ready to give expression to them with firmness, though with characteristic diffidence. While he sought not prominence of position, and shrank from notoriety and greatly preferred retirement and exclusion to conspicuousness, yet when any public duty was imposed upon him he would perform it with fidelity even though it was with marked timidity,

He was usually a regular attendent at Presbytery, but for the most part a silent member, except in the performance of prescribed duties.

He was an ardent lover of good men and devotedly fond of the best authors. He was well read up in the controversies of the day and had an intelligent judgment upon most of the more prominent questions of a theological character thus involved.

Dr. Harper was married three times, once in Scotland and twice in this country. He left behind him a venerable widow and his youngest son, a mute, and two members of his father's family, all of whom have since passed away. A number of grandchildren, however, still survive to perpetuate his name and his virtues. The honorary title of Doctor of Divinity was conferred upon him by Lafayette College in 1856.

The Williamson Brothers.

Revs. James, Alexander, McKnight and Moses Williamson, sons of David and Tamar Williamson, were born in Mifflin township, Cumberland county, Pennsylvania, near Newville, and were brought up in the Big Spring congregation, under the pastorate of Rev. Joshua Williams, D. D. Their father was a farmer. Their parents were of Scotch-Irish ancestry and of eminent piety. Their children were consecrated to God from childhood and carefully trained up under the private and public means of grace.

James, the oldest of the four brothers, was born June 11, 1795. He was educated at Washington College, Washington, Pa., and graduated from that institution in 1817. Studied theology in Princeton Seminary, and was licensed by the Presbytery of Carlisle November 1, 1820. He was ordained by the Presbytery of Luzerne in June 1821, and was stated supply of the church at Athens, Pa., until called to the church of Silver Spring, in the autumn of 1824, where he was duly installed and continued pastor of that church until April, 1838, when he was released to accept a call to Milton, Pa. Under his ministry and faithful pastorate at Silver Spring the church was unusually prospered. The church edifice was remodeled and much improved. The attendance upon the preached word increased. During the winter of 1831, the congregation was carefully visited by the pastor and the elders; the latter going two together from house to house. "The church session had resolved thus to visit all the families of the congregation and to converse freely with them on the subject of religion personally, and to pray with them and endeavor to awaken a deeper interest among the people with regard to their spiritual concerns than had hitherto generally prevailed." The result was that during the following summer a season of special revival of religion followed. Preaching services were held in Hogestown and Shepherdstown. There was a meeting for prayer in the former village at six o'clock in the morning, which was continued for several weeks. As the result of this gracious season and of God's blessing upon the services held, fifty-five persons were added to the church, the largest number received at one time in the history of the congregation. At the close of Mr. Williamson's pastorate the membership was two hundred and twenty. This was the highest number of communicants enrolled at any time in that church, and was twenty more than when he came.

Mr. Williamson was regarded as a well read theologian, an earnest practical preacher of the gospel, a skillful casuist, a man of devoted piety and much given to prayer. To awaken, enlighten and persuade men through the instrumentality of divine truth, was his great aim in his pulpit ministrations, and in his pastoral visitations. This also was the great burden of his tender, earnest prayers. His clear views of the plan of salvation, his habitual communion with God, and his tender affectionate nature made him a sympathetic friend of inquirers, and rendered him very successful in their guidance and instruction and truly helpful to the despondent, as well as in the awakening of the formal and the careless. He mingled much with the people and promptly met all pastoral engagements and duties. His ministry was one that was fruitful in much that was good, and was attended continually with the divine blessing.

Mr. Williamson, while thus devoted to the work of the ministry in these ways, was, at the same time, a truly orthodox man in his religious faith, and in thorough accord with the standards of the church. He was an able advocate and defender of the truth, and took a prominent and active part in the controversy against the New School theology from 1835 to 1838, and was one of the most active members of the Presbytery in the arraignment and prosecution of the Rev. George Duffield on account of the views published in his book on Regeneration. In this whole procedure he occupied the same position as did his former pastor and teacher, the Rev. Joshua Williams, D. D.

He had a number of fields of labor. From 1838 to 1845 he was pastor at Milton and New Berlin. From 1845 to 1847 at Mifflinburg and Hazleton. He was at New Windsor and Taneytown, Md., from 1849 to 1854. At Athens and West Kishacouquillas from 1854 to 1858. He was stated supply at Little Valley in 1863. In all these places his ministry was greatly blessed. Many pastors and churches, as well as individuals, were greatly impressed by the revival scenes through which he and they had passed, and by his many words of warning and comfort, his many affectionate entreaties, and his tender, earnest, importunate prayers. To serve and glorify God in the salvation of souls was the great end for which he lived and labored.

As a preacher, he was plain, practical, solid, scriptural and earnest, with but little in the way of imagery or ornamentation. He conscientiously labored to unfold the great truths of divine revelation for the enlightment and conversion of men. As a Presbyter he was a model of punctuality, courtesy and fidelity. In all the relations of life, in the family and in society, he was loving, loyal, gentle and generous in all his ways. His vivacity and modesty, and his pure and unselfish nature made him a most agreeable and attractive friend and associate. He was one of those whom all who knew him could not fail to honor and respect. His life was a benediction in every relation he sustained.

In the year 1865, while engaged in the active duties of the ministry, he was stricken with paralysis. He was at once greatly prostrated. His mental and physical powers steadily failed. He died at his residence, at Lewistown, Pa., April 10, 1866, of paralysis.

He was married twice—first to Miss P. M. Hopkins, who died leaving three children; his second wife was Miss C. Geddes, who, with one child, survived him. His last words were, "All is well."

Alexander Williamson

Was born near Newville, Pennsylvania, September 17, 1797. He graduated at Jefferson College, Canonsburg, Pa., in 1818. Entered Princeton Seminary in 1819, took the full three years' course and graduated in 1822. He spent two years as a home missionary in Mississippi, 1823–25. He was ordained as an evangelist by the Presbytery of Salem, April 8, 1825. He was stated supply of the Church of Corydon, Indiana, for ten years, 1825–1835; at Lebanon, 1835–39; at Delphi, 1839–42; at Monticello and Indian Creek, 1842–46; and at Corydon again, 1846–49. He died at Corydon, July 14, 1869, having lived an earnest, faithful, devoted Christian life, and after serving God faithfully and laboriously and with much self-denial as a home missionary, in building new churches in a malarious region of country for a quarter of a century. His record is on high, and his reward that of a good and faithful servant.

McKnight Williamson.

The third son and brother to enter the ministry, was born near Newville, Pa., February 28, 1800. He graduated at Jefferson College in 1820. Entered Princeton Theological Seminary in 1822, and graduated in 1825. Was ordained and installed pastor of Dickinson church by the Presbytery of Carlisle, October 30, 1827, and continued in that charge until 1834. He then became pastor of Lower Tuscarora church from 1835–45. He shortly afterwards became pastor of Crab Apple church, near New Athens, Ohio, from 1847–53. He then labored as a home missionary in Ohio from 1853 to 1858. He became pastor of Rocky Spring and Cynthiana churches in 1859, in which relation he continued fourteen years. After this he made his residence at Cambridge, Ohio, until 1880, when he came to Huntingdon, Pa., where he now resides, a venerable and highly respected minister of the gospel, in the ninetieth year of his age.

Moses Williamson.

Was born near Newville, Pa., May 7, 1802. He was the youngest of ten sons and the fourth from the same family to enter the ministry of the Presbyterian church. He, like his older brothers, was brought up on a farm, received his preparatory education at Hopewell Academy, Cumberland county, Pa., under the instruction of Mr. John Cooper, son of Dr. Cooper, of Middle Spring church. He graduated from Dickinson College, at Carlisle, in 1824, under the presidency of Dr. John M. Mason. He made a public profession of his faith and was received into the full communion of the Big Spring church in the seventeenth year of his age.

After graduating from college he spent one year in teaching in the academy at Bellefonte, Pa. He entered the theological seminary at Princeton in 1825, and after a full course of three years he graduated in 1828.

He was licensed by the Presbytery of Carlisle, April 28, 1828. He supplied the church at Christiana, Delaware, one year, preaching part of the time at Elkton, Delaware, where there was as yet no church organization.

He afterwards spent six months in study at Andover Theological Seminary. He supplied the church of Cold Spring, Cape May county, New Jersey, for nearly five years, until July 6, 1831, when he was ordained and installed pastor of said church by Presbytery of Philadelphia, within whose bounds southern New Jersey was then included. In this one charge he labored patiently, perseveringly and faithfully for over half a century. During that period he received into the communion of that rural church nearly five hundred members.

Like his older brothers, he was an eminently wise, holy, consistent and faithful minister of the gospel, greatly respected by his ministerial brethren and beloved by all who knew him.

He died from a severe attack of typhoid fever, after only five days sickness, October 30, 1880, in the seventy-ninth year of his age. His last words concerning his spiritual state and future prospects were, "Christ is all my desire."

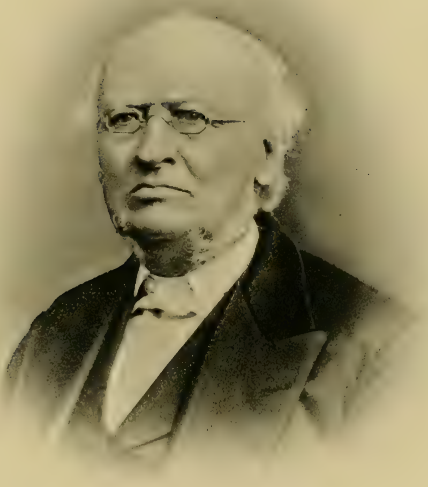
Mr. Williams married September 15, 1834, Miss Emily H. Hughes, daughter of Humphrey Hughes, of Cape May. She, with three sons and five daughters, survived him.

Rev. David McKnight Williamson, who was ordained by the Presbytery of Logansport, Indiana, in October, 1861, and died in Ohio, in 1881, of diphtheria, in the forty-ninth year of his age, was not a brother, but a nephew of the above four ministers, and a son of David Williamson, of Troy, Ohio.

Rev. Thomas Creigh, D. D.

Dr. Creigh was pastor of the church of Upper West Conococheague, Mercersburg, Pa., from November 17, 1831, to April 21, 1880.

He was born in Landisburg, Perry county, Pa., September 9, 1808, and was the son of Dr. John Creigh and Eleanor Dunbar. The Creigh family were of German origin and the name signifies war or warrior. The branch of the family from which the subject of this sketch was descended was Protestant in faith and left Germany in the reign of James I., on account of religious persecution, and went to Scotland where they remained about sixty years, when his more immediate ancestors emigrated to Ireland and settled on lands in the county of Antrim. The great grandfather of Thomas, John Creigh, was, in 1719, a ruling elder in Carmony church, five miles from Belfast. His son, Thomas Creigh, was also a ruling elder in the same church in 1740. John Creigh, the son of the latter, emigrated from Ireland to this country in 1761, and settled in Carlisle, Pa., bringing with him a certificate of church membership from the church of Carmony, signed by the Rev. John Thompson, dated March 1, 1761. He was the grandfather of Thomas Creigh, the subject of this sketch. He is represented as a man of good



Your affect. friend & pastor.
Thos Creigh.

natural abilities, of high moral character, and as speedily taking a prominent position in civil and social society, and as a useful and consistent member and officer of the church. He shared in those clear and strong views as to civil and religious liberty held so generally by the Presbyterian emigrants of that period from the north of Ireland and Scotland.

He early espoused the cause of American Independence, entered the army and on April 19, 1776, received his commission as lieutenant colonel. In June, 1776, he was chosen as a representative of Cumberland county, to the Convention of the Province of Pennsylvania, which was held in Carpenter's Hall, Philadelphia, from June 18, 1776, to June 25, 1776, which convention unanimously declared that the Colony of Pennsylvania was free and independent of the Crown of Great Britain. Subsequently he joined his regiment, marched through New Jersey, united with the Continental forces and participated in the battle of Germantown and in a number of other engagements. After his return home, in the following year, he was chosen associate judge of Cumberland county and also a ruling elder in the First Presbyterian church of Carlisle, both of which offices he retained up to his death.

Dr. John Creigh, son of Colonel Creigh and father of Thomas Creigh, was born in 1773, in Carlisle, Pa., graduated from Dickinson College in 1792, and from the medical department of the University of Pennsylvania, in 1795. As a young physician he practiced for a short time in Pittsburgh and at Lewistown, Pa., but finally, in 1799, located at Landisburg, in what is now Perry county, Pa., where he practiced medicine for the next twenty years.

It was here that Thomas Creigh was born September 9, 1808, the seventh child in a family of six sons and four daughters, three of whom only, one sister and two brothers, survived at the time of his death. One of these brothers, was the Hon. John D. Creigh, of California, and the other was Dr. Alfred Creigh, of Washington, Pa. As there was no Presbyterian church at that time in Landisburg, Dr. Creigh, with his family, attended the services held by the Rev. John Linn in the Centre church some four miles distant, at whose hands Thomas received the ordinance of baptism in his infancy.

Thomas Creigh spent the first eleven years of his life in Landisburg, a quiet village in Sherman's Valley, and there received the elements of his English education. He is represented as having been a quiet, sober-minded youth, manifesting that gentle, reserved, serious disposition which adhered to him through life.

Dr. Creigh, finding that he could not secure for his large family in Landisburg that education which he desired them to have, in 1819 removed to Carlisle. This change was greatly to the advantage of his children and had a most important bearing upon all their after life.

After spending some two or three years more in the common schools of that period, in his fourteenth year Thomas entered the grammar school connected with Dickinson College and here spent two years, and in September, 1824, he entered the freshman class and at the end of four years graduated in the twenty-first year of his age.

Of the class with which he graduated eight entered the Christian ministry, among whom was the Rev. Dr. W. H. Campbell, for many years a professor in the Theological Seminary of the Reformed Dutch Church, New Brunswick, N. J.

The tender influences of a pious mother and the restraining influences of a Christian home life, together with the religious training secured under the regular services of the sanctuary and the common operations of divine grace, made him reverent towards God and His word, kept him free from the vices incident to youth, and caused him often to become the subject of the most serious religious impressions. The preaching of the Rev. Dr. Duffield, his pastor, so noted for its force and pungency, often was the means of religious awakenings to him, producing in his mind alarming apprehensions of the wrath of God and driving him to the reading of the divine word and to prayer

During the larger part of his college course he was greatly exercised and perplexed in relation to the subject of his personal salvation. A deep internal struggle seems to have been carried on within his mind for years, seeking rest and finding it not, yearning for light and salvation, but unable to obtain a satisfying peace or rest; growing careless for a time only to fall into deeper trouble and more alarming apprehensions; resolutions were formed again and again in his own strength, only to be broken. This vain struggle went on, accompanied by tears of penitence, acts of consecration and vows of obedience to the divine law, all the efforts of a self-righteous will vainly endeavoring to do something or suffer something which would secure the divine favor. This old, old struggle to obtain salvation by works, was thus continued, until, as often before, despondency weighed heavily upon the mind and the health gave way, and it became necessary to lay aside study and to seek physical health by relaxation and a change of life. His health in the good providence of God was in a great measure restored, but his convictions were not allowed to leave him, until at length the divine law, as a schoolmaster had served to bring him to Christ. Wearied by the long conflict through which he had passed, by the tender mercy of God and the guidance of His word and Spirit, he was led at last to come as a poor, lost, helpless, condemned sinner, without any righteousness or strength of his own, and make a complete surrender of himself to Christ and to rely upon Him for a free and complete salvation. Then it was that he found rest and peace and hope. The heavy burden was removed, a fixed hatred of sin took possession of the mind, clear and fresh discoveries of divine truth cheered and strengthened the soul, a desire to be transformed into the image of God became a controlling feeling and prayer of his heart; the plan of salvation was by him most heartily approved, and a complete surrender was made to God through Jesus Christ, and all his salvation was ascribed to free and sovereign grace.

After such an experience as this, by the advice of his pastor, he appeared before the session of the First church of Carlisle and having made an open confession of his faith in Christ, he was received into the full communion of the church May 10, 1828.

This stand was taken during the last year in college. And as Dr. Robinson, in his memorial discourse, has well said, "The great crisis of his life was now passed. The poles of his being were set, and the ends and aims of his life were determined." It only remained for him now to answer the inquiry in what way he could do most for the glory of God and the advancement of Christ's kingdom on earth, to whose service he had consecrated his life. This was now no difficult task. His diary which he kept for thirty years shows that he had promised God that if He would make him a child of His grace and give him the proper qualifications, he would consecrate himself to His service in the work of the gospel ministry. God having revealed His Son in him, the question of his life work was thus settled.

Accordingly he at once entered upon a course of study preparatory to preaching the gospel. Being prevented by the providence of God from going to the theological seminary, he commenced a course of reading and the study of Hebrew and New Testament Greek in the fall of 1828, under the direction of the Rev. George Duffield, D. D., in Carlisle, and on September 25th, of the same year he was taken under the care of the Presbytery of Carlisle as a candidate for the ministry. The Rev. Dr. John M. Krebs, was a fellow pupil of his at this time.

The winter of 1829 and 1830 was spent at the theological seminary at Princeton, under the instruction of Drs. Alexander, Miller and Hodge. That winter was diligently occupied with as much of the course pursued in that institution as he could possibly pursue. Returning home a third year was spent in further reading and study under Dr. Duffield.

During that winter and in the following spring, a gracious and powerful revival of religion took place in the First Church in Carlisle, resulting in a great quickening of the graces of God's people and in the conversion of many sinners to Christ. Happily for him, Thomas Creigh was brought into the very midst of this work. For months he lived and worked earnestly in these quickening and comforting scenes with respect to the people of God and with them labored to bring souls to Christ. The Holy Spirit fell upon him as well as on them. The rejoicing saint and the convicted and inquiring sinner were on every side of him. Christian experience was daily shown to consist in the practical application of divine truth and in conformity to it, and for months the young theological student was called to labor for the requickening of saints, and for the bringing of sinners to a saving knowledge of the truth.

From the midst of scenes like these he came to the meeting of the Presbytery at Newville and was examined as a candidate for licensure, and having passed through all his parts of trial, to the entire satisfaction of the Presbytery, he was, on the following day, April 12, 1831, licensed to preach the gospel. Two others were licensed at the same time; the one was the Rev. Joseph Mahan and the other the Rev. Robert Davidson, D. D., son of Dr. Robert Davidson, former pastor of the First church, of Carlisle and vice president of the college.

Soon after his licensure Mr. Creigh was appointed to preach in the Upper West Conococheague church, Mercersburg, Pa. which was then vacant by reason of the removal of Dr. David Elliott to Washington, Pa. He preached his first sermon to this congregation in the church which was then in the country Sabbath morning, August 7, 1831, and in the evening preached in the town of Mercersburg, Pa. Both discourses were on the freeness and fulness of the gospel which were the great themes of his entire ministry. His youthful appearance, his modesty, his earnest presentation of the great truths of the gospel, won for him the respect and confidence of the people, and two weeks later the session invited him to return and preach to them another Sabbath. With much fear and trembling, and with very great reluctance he consented to come. The reason of this was, the fear from intimations already received, that they were disposed to make out a call for him. The size of the congregation, the intelligence and large experience of many of the more advanced members and officers of the church, and the character, attainments and high standing of their former pastors, and his youthfulness and comparative inexperience, he being only in his twenty-third year, made him shrink back from such high responsibility. He laid the matter before his pastor, who said to him, "Thomas, it may be the call of God: take care what you do; it might be with you as it was with Jonah." This determined him to go. He went and was called by a unanimous call to become the pastor of that people.

This call after mature deliberation and much earnest prayer for the divine direction and preparation for the duties that would be devolved upon him, should he feel constrained to accept it, was at length accepted with two prescribed conditions.

1. That baptism should not be administered to children unless one or both of the parents were communing members of the church.

2. That he was to have a vacation of one month in each year. These terms having been acquiesced in by the commissioners, the call was accepted and the ordination and installation services took place November 17, 1831. Dr. John McKnight preached the sermon and Dr. Henry R. Wilson and Robert Kennedy conducted the other parts of the services.

The spirit with which this young minister entered upon his work at this time, is clearly indicated in a paper which he wrote the day preceding his ordination and installation.

In this paper he gave expression to the leading desires of his heart. These desires were: 1. That he might realize habitually his entire dependence on God for all temporal blessings. 2. That as a sinner his salvation was wholly of grace. 3. That as a minister he was utterly unworthy to be put in trust of the gospel and desired ever to look unto God for grace and strength for the faithful discharge of its sacred functions, with an eye single to his glory. 4. Finally that on the coming day God would sustain him, give him clear discoveries of the truth, and proper views of the duties devolving upon him, and ever be with him according to his promise, Lo, I am with you alway.

Thomas Creigh, young as he was in entering upon the work of the ministry as the successor of two such men as Dr. Robert King and Dr. David Elliott, entered upon it a consecrated man. The governing desire of his heart was to know his duty and faithfully perform it.

The people received him most cordially and the more aged and experienced elders appreciated his embarrassment and sympathized with him in his trials, and gave to him wise counsels, and their most affectionate co-operation and support. Those whose presence and influence he had most feared he soon found to be what Aaron and Hur were with respect to Moses.

Dr. Creigh now entered upon his life's work. For forty-eight and one-half years he was the messenger of God unto that people. Through all these years, he continued the quiet, indefatigable preacher and pastor of this one congregation. What labors, experiences, burdens, anxieties, self-denials, discourage, ments, patience, perseverance, expectations, disappointments-changes, joys and sorrows, were involved in such a protracted pastorate? But committing himself and his work renewedly and renewedly unto God, he held on and continued steadfast to the end. His ministry was greatly blessed. When he entered upon his pastorate there were two hundred and fifty communicants, and about one hundred and twenty families. During his ministry he received seven hundred and forty-four on profession of faith and two hundred and ninety-three by certificate; a total of one thousand and seventeen, and an average of between eleven and twelve per year.

He gave letters of dismission to four hundred and forty members. He administered the rite of baptism to eight hundred and forty-four children and to one hundred and sixty-seven adult persons. The number of deaths in the congregation was five hundred and eighty-six. Of this number three hundred and fifty-three were members of the church. His pastoral visits were about fifteen thousand, an average of nearly three hundred a year. The number of his sermons and lectures written out in full, or given from a pretty full outline, were about thirty-five hundred.

These figures, while furnishing no adequate idea of the vast labors of such an extended pastorate, yet are sufficient to show how systematic and persevering he was through all these years, how painstaking and faithful, and how God blessed and prospered his work.

In addition to the regular ministrations of the gospel, faithful pastoral visitation, and a regular and steady ingathering of souls into the church by profession of faith in Christ and by letters of admission from other churches, the church was visited from time to time with special seasons of gracious and powerful revivals of religion, resulting in large ingatherings of souls into Christ's kingdom.

The first and perhaps the most remarkable of these occurred in February, 1832, only three months after his installation. It took place in connection with a protracted meeting, at which the young pastor was assisted by Rev. Henry R. Wilson, D. D., and Rev. McKnight Williamson, a committee of visitation from the Presbytery, and Rev. George Duffield, D. D., Rev. Robert Kennedy and Rev. James Knox. As the result of this gracious outpouring of the Holy Spirit, extending through the year, one hundred and seven persons were received into the church on profession of faith.

One of these was the Rev. J. I. Brownson, D. D., so long a faithful and honored minister of the gospel, and six others became ruling elders in the church.

The winter of 1842–3, was rendered memorable by reason of another gracious outpouring of the Holy Spirit upon the church. In the special services then held, the pastor was assisted by the Rev. John M. T. Davie, Rev. Daniel McKinley, Rev. John W. Nevin and Rev. N. Grier White. As the result of this gracious work, thirty-six persons were added to the church on profession of their faith in Christ. Among these were Rev. John W. McCune and Rev. Hezekiah Hanson.

In 1850 the church was again visited with the special presence and power of the Holy Spirit in his quickening and converting influence. The work at this time was a very quiet one extending through the entire year. God's people were greatly revived and strengthened, and twenty-nine persons were added to the church on profession of faith.

The winters of 1858–9, 1862–3, 1870-1, 1876–7, 1879–80, were favored with like gracious visitations when many were brought into the church of such as were hopefully converted to God. Thus patiently did this servant of God labor on. Some years were years of special ingathering, others were years of seed time and of patient waiting, years for the edification of God's saints, for the careful instruction and training of the young. Year after year witnessed some tokens of the Divine presence and favor, while others again, in answer to earnest supplication, were marked by richer blessings and larger ingatherings into the fold of Christ.

Dr. Creigh, as a man, had a good personal presence, was of the ordinary stature, and had good general health. His natural talents, while not of a high order, were respectable. His mind was well balanced, his acquisitions as to theological and general knowledge were fair and he was a man of great practical wisdom and much natural sagacity.

As a preacher he had no one prominent characteristic. He was what might be called a good sermonizer. His preaching was scriptural, evangelical, orthodox and practical. His general custom was to write out his sermons and preach from the manuscript. His manner was earnest but not specially forcible or impressive.

His piety was intelligent, scriptural, steadfast, earnest and eminently quiet and consistent. He was a man of strong faith and much given to prayer.

Socially he was exceedingly affable, courteous, dignified, gentle and unassuming. In his family he was uniformly affectionate, considerate and devoted to the welfare of all the members of his household.

As a pastor he was watchful of his flock, attentive, conciliatory, and very considerate of the feelings and welfare of all the families of the congregation and members of the church.

In his intercourse with his people he was uniformly circumspect in speech and action, gentlemanly and obliging in manner, and in times of affliction and sorrow, exceedingly kind and sympathetic in all his bearing. As he went from house to house his calm, dispassionate nature impressed itself upon the people, won the respect and esteem of all classes, the affections and reverence of the young, and made him always a wise counsellor and a welcome visitor. In all his business transactions he was scrupulously upright and free from all taint of avarice and penuriousness. Throughout all his ministerial life he was distinguished for the kindness of his nature, for habitual prudence, for general fidelity as to duty and for the purity of his life.

Dr. Robinson represents him as "a devoted friend of home and foreign missions, as a life-long advocate of higher Christian education, a man of prayer and habitual communion with God and spiritual things, and as a minister of Christ's church, as having a thorough sense of the sacredness of his office and of his solemn responsibilities."

In Presbytery and Synod he was regular and punctual in attendance, courteous and dignified in his intercourse with his brethren, reserved and cautious, calm and judicious in the expression of his views, and as a consequence always heard with respect and carrying much weight in the disposition of all ecclesiastical matters. He was pre-eminently a lover and promoter of peace and harmony, one of those of whom all men speak well, gentle and reserved in speech, never allowing himself to give expression to any sharp criticism or harsh judgment, or disparaging remarks, preferring to err, if at all, always on the side of charity.

As he advanced in life and drew near its end, he walked thoughtfully along the shores of time and sought to have his lamp trimmed and burning and prepared for the coming of the bridegroom. He anticipated the end. Months before his call to depart came he wrote, "How near I may be the end of my pilgrimage, the Lord only knows. It may be very near and sudden. So I often think it will be, and hence, under this impression, I would put my hand in the hand of Jesus and would follow wherever He leads." Later he writes, "My shortness of breath continues and probably increases. It may bring about the end suddenly. May I be prepared for the issue, be it long or short, sudden or protracted. All my springs are in Thee. O God, into thy hands I commend my spirit."

Two weeks before his death he is said to have made this record: "Indisposed, machine seems to be wearing out. The Lord reigns, we will rejoice."

At the close of his last Sabbath's labors, he made this record, "Another Sabbath nearly gone, with all its privileges and responsibilities. Oh, to be prepared for the eternal Sabbath."

Dr. Creigh died very suddenly on the following Wednesday night, April 21, 1880, of congestion of the lungs, in the seventy-second year of his age. On the day preceding he had performed pastoral duties as usual, and the evening was passed very pleasantly and cheerfully with his family. At half-past ten he retired, and before midnight he passed away.

He was twice married. First, February 14, 1833, to Miss Ann Hunter Jacobs, daughter of James O. Jacobs, of Churchtown, Lancaster county, Pa. She died October 16, 1836. Second, November 29, 1837, to Miss Jane McClelland Grubb, daughter of Joseph Grubb, of Mercersburg, Pa., who survived him, as did also two sons and one daughter.

Dr. Creigh received the degree of Doctor of Divinity from Lafayette College in 1853.

Rev. James Clemson Watson, D. D.

The above-named minister was ordained and installed pastor of the Presbyterian churches of Gettysburg and Great Conewago, by the Presbytery of Carlisle, October 4, 1832, and continued in this relation for nearly seventeen years, until he was released, August 29, 1849.

James C. Watson was the son of Mr. John Watson, M. D., and Mrs. Margaret (Clemson) Watson, and was born in Donegal township, near the old Donegal church, Lancaster county, Pa., January 27, 1805. Dr. Watson's parents were of the Scotch-Irish people and were trained in the Presbyterian faith and worship. He was prepared for college at the academy in Newtown, Bucks county, Pa., under the supervision of Dr. Boyd. While here he united with the Presbyterian church of Newtown, on confession of his faith, in the nineteenth year of his age. He graduated from the College of New Jersey at Princeton, A. D. 1827, and entered Princeton Theological Seminary the same year and continued there two terms and part of a third term. He was licensed by the Presbytery of Philadelphia, April 22, 1830, and was called to Gettysburg and Great Conewago churches the following year and ordained and installed, as above stated, in the autumn of that year. He was married to Miss Margaret L. Wynkoop, daughter of Jonathan Wynkoop, of Newtown, Bucks county, Pa., May 14, 1833.

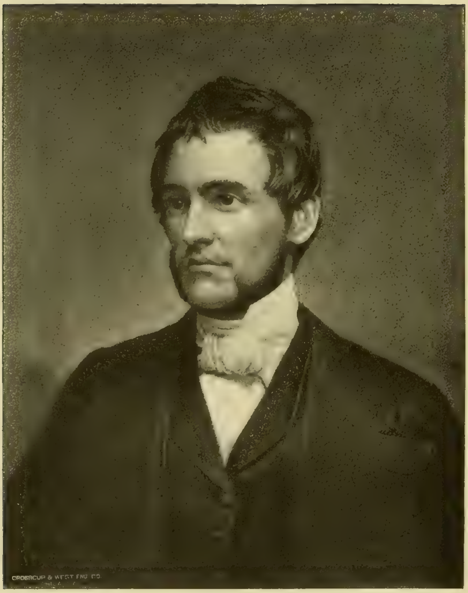
Dr. Watson's ministry at Gettysburg and Great Conewago, was blessed with a good degree of success. He was an earnest and faithful preacher of the gospel He stood in the old paths, preached the old theology and sought to build up the church on solid scriptural foundations. His preaching was solid, logical and forcible. He was an able expounder of Bible truth and a zealous preacher of the great doctrines of grace. He was, at the same time, a diligent and faithful pastor. He was always a man of positive convictions and ready and fearless in the expression of them. He was greatly attached to the people of Gettysburg and Great Conewago, and loved to revisit them.

While Dr. Watson was likely to antagonize those who disagreed with him in sentiment or practice, his friends were warmly attached to him and he to them.

After leaving Gettysburg he was called to Clinton, Hunterdon county, New Jersey. Here he, however, continued only a little over one year, having been installed November 21, 1849, and released December 3, 1850. His third charge was at Kingston, New Jersey, where he was installed February 19, 1851, and from which he was dismissed October 17, 1854. His fourth and last charge was at Milton, Pa., where he was installed December 14, 1854, and continued the remainder of his life. At Milton, where he spent a quarter of a century in the work of the ministry, he did great good and acquired a wide and strong influence. His ministry here was a most faithful and successful one. His preaching was doctrinal, evangelical and practical.

While he was always bold and fearless in the proclamation of the truth, an able and earnest defender of the faith and a strong denunciator of error and vice, at the same time he preached a full and free salvation and was tender and affectionate in his entreaties for sinners to come and accept an offered Saviour. He was Moderator of the Synod of Philadelphia and Baltimore in 1845, and of the Synod of Harrisburg in 1870.

The closing months of his ministerial life were overshadowed and darkened by the great calamity which befell the town of Milton and his congregation, by reason of the great conflagration which swept over the town, and their pleasant homes and house of worship and reduced them all to ashes. On the day before his death he left his home in Milton to visit some relatives and stopped in Philadelphia to attend the funeral of a former member of his congregation. He left the hotel in the evening in company with his daughter and while walking on Chestnut street suddenly fell to the pavement. He was as-



J. Moon

sisted back to his hotel, medical aid was summoned, but he died of disease of the heart about three o'clock on the following morning, August 31, 1880, in the seventy-sixth year of his age. His health had been feeble for some time, but his sudden death was unexpected to him and his family. He left a widow and three children, two sons and one daughter.

1838—1870.

Rev. Thomas Verner Moore, D. D.

The above-named minister of the gospel took a high rank as a preacher and author among the more distinguished of the Presbytery of Carlisle.

He was born in Newville, Pa., February 1, 1818. Having pursued his academic course of preparation for college under the Rev. Robert McCachren of the same place, he entered Hanover College in 1834, and afterwards became a student in Dickinson College, from which he graduated with honor in 1838.

For a short time after leaving college he acted as traveling agent for the Pennsylvania Colonization Society. He entered Princeton Theological Seminary in 1839. He was licensed by the Presbytery of W. Jersey, and, in the spring of 1842, was ordained and installed pastor of the Second Presbyterian church of Carlisle.

In 1845, in consequence of a controversy on a question of ecclesiastical law, between him and an able lawyer, a member of the session, which was carried to Presbytery and to Synod, and very ably contested on both sides, he asked to have the pastoral relation with that church dissolved, which request was granted, and he received and accepted a call to the church of Greencastle in the same Presbytery. Here he continued two years. In 1847 he received and accepted a call to the First Presbyterian church in Richmond, Va. There he continued as pastor with growing reputation and usefulness for twenty-one years. In 1868, on account of impaired and feeble health, he asked leave to resign the church at Richmond, in order to the acceptance of a call to the First Presbyterian church in Nashville, Tennessee. Here he remained only a short time, on account of continued ill health. He died at Nashville, August 5, 1871.

Dr. Moore belonged to a family of strong intellectual endowments, and of a highly nervous temperament. His parents were Presbyterians of the stricter class, active and useful in the church and community. In June, 1842, he was married to Sarah, daughter of the Rev. Dr. Blythe, of Hanover, Indiana. She died during his residence in Greencastle.

As a preacher Dr. Moore from the outset was earnest and eloquent, instructive and attractive, popular and impressive. His style was elegant and ambitious. He was exceedingly fluent, had a cultivated and vivid imagination, and was commonly very solemn and often deeply and sometimes overwhelmingly impressive.

His preaching in all the churches of which he was pastor, commanded general attention, attracted full houses and being very scriptural and evangelical, was continuously useful.

His pastorate at Richmond was eminently successful up to the commencement of the war of the rebellion. Here he made full proof of his ministry and to a very high degree realized, as said Dr. Rice, the idea of a Christian pastor. He rose to the highest rank of city preachers and pastors, and was eminently successful and useful.

As a preacher it has been said of him, that "his discourses were perspicuous in thought and expression. His style was finished and elegant, bright with the flashes of a chastened imagination, and glowing with the fervor of a sincere piety. The hearer was ordinarily reminded of the beautiful, peaceful landscape, bathed in the pure white light of heaven, yet reflecting the fresh tints of the springtime, or the varied hues of autumn; but at times, when the occasion demanded, he seemed to hear the rush of mighty waters, as with a resistless torrent of eloquence, sin, and especially all baseness, were swept away to merited shame and ruin, yet he often loved to bear the soul away to the blissful scenes where.

"Sweet fields beyond the swelling flood
Stand dressed in living green,"

where the palace of our Father stands on high, with its many mansions; where the multitude of the blessed sit down to the marriage supper of the Lamb."

"Here in Richmond," says the same writer, "amid the arduous labors of his pastorate, he redeemed the time to employ his elegant and vigorous pen for the instruction of the church at large, and future generations of Christians."

It was in Richmond he wrote and published his Commentary on the prophecies of Haggai, Zechariah and Malachi—the prophets of the restoration, which has taken its position among the scholarly works upon books of the Hebrew Scriptures, and is quoted and referred to by men of the highest standing as interpreters of the Old Testament. Before its publication the manuscript was submitted to that prince of Hebrew scholars and Old Testament expositors, Rev. J. Addison Alexander, D. D., and received from him a hearty commendation.

It was during that same pastorate that he also wrote his popular treatise on The Last Words of Jesus, which was well received at the time, and is regarded as both scholarly and highly valuable. He is also the author of a little book entitled the Culdee Church, which is a highly instructive and practical treatise on an interesting theme.

Two lectures by him are published in the series of lectures delivered before the University of Virginia on the "Evidences of Christianity," and a sermon preached as Moderator of the Southern General Assembly, on the "Corporate Life of the Church."

He was also engaged for a number of years as one of the associated editors of the *Central Presbyterian*. He was also for a time one of the projectors and conductors of the *Richmond Eclectic Magazine*. He was also a frequent contributor to the *Methodist Quarterly*. During his pastorate in Richmond Dr. Moore married Matilda, daughter of Mr. Henry Gwathmay, an elder of the First Presbyterian church of Richmond. By her he had six children, all of whom, with their mother, survived him. Two sons entered the ministry, one of whom has since died. His son, Rev. T. V. Moore, has all the promise as to talents, piety, scholarship and usefulness of his lamented father.

Rev. James Jackson Hamilton.

The above-named minister was born in Pine Creek township, Clinton county, Pa., June 16, 1809. He was the tenth of eleven children, all but one of whom lived to an advanced age. Two of his brothers still survive. John, a ruling elder in the Presbyterian church at Jersey Shore, Pa., and William, who for more than fifty years has been a missionary among the Sioux and Omaha Indians of Nebraska.

Mr. Hamilton was of Scotch-Irish ancestry. Some of his relatives attained to great distinction in the service of the government. His grandfather, Captain Alexander Hamilton and uncle of the distinguished General Alexander Hamilton, was killed by the Indians during the Revolutionary war. Robert Hamilton, father of the subject of this sketch, married, June, 1791, Anna Jackson, daughter of John Jackson and Elcy Armstrong; the former of whom was a cousin of General Andrew Jackson, seventh President of the United States; and the latter a sister of General John Armstrong, Secretary of War under President Madison. One of Mr. Hamilton's ancestors, on his mother's side, was killed fighting for King William at the battle of the Boyne.

Sprung from such an ancestry, Mr. Hamilton very naturally inherited a strong intellect, an indomitable will, great physical and moral courage and much decision and force of character. Blessed as he was also with pious Presbyterian parents, and especially with a mother of high intellectual endowments and of earnest devoted piety, he was from early childhood consecrated to God and religiously trained in the faith and worship of the Presbyterian church. He was accustomed to remark that from his earliest years he was rooted and grounded in the faith of the Westminster Confession of Faith and Catechisms and that he had learned much of his theology at his mother's knees. From her he had imbibed the faith which had controlled his life and her memory was revered by him as long as he lived. She was a woman remarkably familar with the sacred scriptures and with the doctrines of the church and by reason of her high intellectual endowments and deep religious experience, greatly excelled in the religious instruction and training of her own family and was much addicted to intelligent conversation with ministers of the gospel and other persons on the doctrines and experience of true religion.

In Mr. Hamilton's childhood Pennsylvania's great system of public schools had not yet come into existence, and such schools as the rural districts afforded were generally taught at that time by soldiers whose health had been impaired or who had been crippled in the second war with Great Britain. Such were the schools which he attended during the winter seasons of his youth, the spring, summer and autumn being devoted to work on his father's farm.

Being, however, of a thoughtful disposition of mind, he availed himself of every opportunity of mental improvement even while engaged in the labors of the farm. His leisure hours were devoted to reading and to much thought and reflection. And at this early period he was given not only to prose composition, but was especially fond of the poets and began to exercise himself at efforts in verse and these effusions in later years showed him to be possessed of a high order of poetic talent.

One of his earliest productions in this line is still in possession of members of his family and gives evidence alike of his poetical genius and his native kindness of heart. Its title is, "Lines written on an old dog, the playmate of childhood." But the schools and books of his early years failed to satisfy the deep yearning which they had awakened for higher intellectual attainments and greater mental development. He determined to seek a liberal education. He therefore left the farm and with his brother William entered Washington College, Pa. But not having the preparation required for regular entrance in the college classes, he was compelled to enter conditioned and was required to go into the preparatory department and make up certain studies in which he was deficient. Such, however, was his earnestness, ability and diligence, that he compassed the whole collegiate course in three years. This he did by carrying on courses of study in different classes at the same time. After the first year he took up and carried on the studies of two and sometimes of three classes in the same year. He became a good linguist but excelled in mathematics. He was soon at home in the reasoning and demonstrations of Euclid. Having read a theorem he grasped at once the demonstration. His mind was naturally logical, and it was easy for him to discover the connections and apply the proofs. His readiness and clearness as a reasoner made him early a leader in debate and in this respect he not only excelled at college but this became one of his marked characteristics through life.

He graduated from Washington College in 1835, under the presidency of Rev. Dr. McConaughey, and then turned his attention to teaching and the study of law, and afterwards of medicine. He was principal of Mifflinburg Academy of Union county, Pa., and also of Clinton Academy near Jersey Shore, Pa. As a teacher he was very successful, his students taking high rank in college. Among these were such men as Hon. Robert Lincoln, of Union county, Pa., Colonel P. Simmons, of St. Louis, and Hon. George A. Crawford, of Kansas.

Having the conviction now that he was called of God to preach the gospel, he gave up the study of law and of medicine and commenced a regular course of reading and study with a view to entering the ministry. He studied under the direction of different ministers of the Presbytery of Northumberland and was licensed by that Presbytery June 14, 1842, and ordained November 12, 1844.

Mr. Hamilton was very sympathetic in his feelings, and his sympathies at this time became very much enlisted in behalf of the negro race as a down-trodden and oppressed people. The Colonization Society was then making an effort to colonize as many negroes as possible in Liberia, Africa. Mr. Hamilton determined to go to Africa as a missionary among the freed negroes. To this work he dedicated his life and made his arrangements to go, but as he was about to sail the physicians forbade him on the ground that his wife's health was such that she could not endure the African climate for any length of time. Mr. Hamilton was, therefore, obliged to give up the idea of going to a foreign field, but as he had consecrated his life to mission work, he next resolved to give his energies to the home field of his native State. This he did refusing repeated calls to the pastorate of more important churches and an invitation to a professorship in a prominent western college, and to become the principal of another educational institution.

His first regular ministerial and mission work was at Shamokin, Elysburg, Catawissa and Rohrsburg, in Northumberland Presbytery. Some of these churches he gathered and organized, and these churches, especially that of Shamokin, now large and strong, are monuments of his missionary zeal.

In 1851 he became pastor of the Presbyterian church of Curwensville, Clearfield county, preaching also in a missionary circuit at Luthersburg, Fruit Hill and Beulah. From 1855 to 1860 he ministered to the Logan's Valley church, composed of the congregations at Tipton and Bellwood.

While here he was invited to assist the Rev. Dr. George L. Thompson at the Lower Tuscarora church at Academia, at which time one of those great revivals took place in that congregation resulting in very large additions to the church on profession of faith, and in the awakening of a great religious interest among the students of the Tuscarora Academy. After closing these special services at Academia, they together went to the Middle Tuscarora church, then without a pastor, and held a series of special meetings there. The result was much religious interest was awakened there and a call from this church to Mr. Hamilton, which he accepted and entered upon his work there in 1860. Here he labored until 1870, when he received and accepted a call to the churches of Millerstown, Buffalo and Upper, in Perry county, in the Presbytery of Carlisle. Here he labored with great self-denial, energy and success until prostrated by a stroke of apoplexy, from which he never wholly recovered, and which was to him a providential warning that his days of active, hard, ministerial work were well nigh over. Still he continued up to within a few months of his death to preach as opportunity offered and his strength permitted.

During his declining years he lived on a small farm at Roseburg, Perry county, Pa. The last four months of his life were months of great physical suffering, which he bore with Christian fortitude and resignation. He was willing and anxious to go and be with Christ, yet he was enabled to say, "If God willed that he should suffer he was resigned to the Divine will."

His last words were, "It will soon be all right." He died on the evening of February 19, 1886. The last sermon he preached was in June of the previous summer. He was then unable to stand while he preached and sat while he proclaimed for the last time the glad tidings he so much loved.

Mr. Hamilton was twice married. First to Sarah Coates, sister to Hon. John Coates, Freeport, Illinois. She died without issue, June 20, 1852. March 30, 1858, he married Kate G. Hoffmeir, of Lancaster city, Pa., who still survives. By her he had four sons and two daughters, five of whom are living.

Mr. Hamilton was a man of large physical frame, six feet in heighth and weighed two hundred and fifty pounds. He was a powerful man and of great physical activity and endurance. In the Presbytery he was called Father Hamilton.

He was a man of the most supreme physical and moral courage. As Bismarck said of Germany with its large army, he was afraid of nothing but God. He was a man of fiery temper and brusque manner. He would not brook an insult but would resent it. He was wont to say he belonged to the church militant. On one occasion he was riding in a stage coach in which were two snobbish young men. They seeing that he was a plain country minister, thought they might take liberties with him. They made profane and sportive remarks before him and to him, and were disposed to make him an object of ridicule. This he endured with some degree of patience for a time. But soon one of them feigning to spit out of the window on which one of his hands were resting, spat on his hand. Mr. Hamilton called at once to the driver to stop.

As soon as the stage came to a stand, Mr. Hamilton opened the side door and stepped out, and turned and reached in his hand and laid hold of one and jerked him out with a firm grasp and gave him a sling across the road, then he reached in and grasped the other, and served him in the same way, then he stepped in and shutting the door called to the driver to drive on, and on they went to their destination.

While he was thus quick to anger, yet beneath that rugged exterior beat a warm and tender heart and a generous spirit. No one was more ready to forgive any offense than he. No one lamented more than he his rash and impulsive disposition.

Mr. Hamilton was a man of a very high order of intellectual endowments. He was in many respects a truly gifted man by nature. His talents were such, that with a thorough education and broad and liberal culture, he would have readily become eminent in many spheres. He had not only a strong logical mind, such as would have made him an eminent lawyer or jurist, but he was a poet of no mean order. The most refined poetical sentiments every now and then went out from his quiet rural home to be read, appreciated and enjoyed by not a few. Mr. Nesbit says, "he wrote poetry as the birds sing." His poems were largely religious in character and his hymns were full of devotional fervor and pathos. His Centennial ode, published during the National Centennial celebration, revealed many excellent qualities and was much read and commended even in high literary circles. Not many years ago the distinguished Quaker poet, Whittier, to whom one of Mr. Hamilton's poems had been sent for his examination, was so favorably impressed with his poetical talents, that in an authograph letter he urged upon him that he publish his poems that they be not lost to the world.

As a preacher Mr. Hamilton was able, scriptural, orthodox and evangelical. His ministry was greatly blessed in the conversion of men. From the time of his entrance into the ministry his whole life was given up to the most self-denying and laborious work in the ministry of the word. He preached in season and out of season. Sometimes he preached as often as five times on the Sabbath and traveled from twenty to thirty miles on that day to meet his appointments. He was remarkably familiar with the letter of the Scriptures, and was ever ready in their quotation. His preaching was usually extempore. His services were much sought after in connection with protracted meetings and were usually much blessed at such seasons. He was always more than willing to respond to all such calls. The consequence was that a large part of his life was spent in doing this kind of evangelistic work. He seemed to have a special fitness and relish for this kind of service.

While he was eminently capable of building up believers in the knowledge of the truth, yet it was in answering the objections of men to the teachings and requirements of the Scriptures, and in breaking down the opposition of men to the reception of the gospel, that he was specially able and successful.

In a lengthy biographical sketch of Mr. Hamilton published in the Lock Haven *Express* and Clinton *Republican*, written by his life-long friend, the Rev. Joseph Nesbit, D. D., he says, "As a preacher he was able, eloquent, fearless and faithful. He spoke with great ease and freedom. His discourses were remarkable for their clearness of statement, and their consecutiveness of thought; and by consequence for their logical force and general effect.

Whatever the attitude of his audience with reference to the Master whom he served, they could not resist the conviction that he saw into the heart of his subject and all around its circumference; and that he himself was fully persuaded of the truth of what he said. They felt too that, however admirable the effort he put forth, it was by no means all of which he was capable, but that behind it there was a great reserve of strength ready to be drawn upon at any time that the occasion might require."

Mr. Hamilton was an able and fearless defender of the truth and equally courageous in the denunciation of error and vice in all their forms. He was a bold champion of the temperance cause, preaching, writing and frequently publishing his views on the question, braving opposition and denunciation and even threats of physical violence from those who resented his vigorous exposures of the evils of the traffic and its dire consequences to its victims, their families and the community. His personal appearance was imposing and commanding. His head massive and striking, showing, at a glance, great intellectual force. That Mr. Hamilton was an able man in debate, two incidents will illustrate.

Not long after his entrance into the ministry, being on a visit to New York city, perhaps in attendance upon the General Assembly, for some reason he was detained in the city over the Sabbath. On Sabbath morning he went out from his stopping place to go to a place of public worship. As he passed

Tammany Hall he observed a crowd of people going in there, and from curiosity he followed in and took a seat with the rest. It proved to be a meeting of infidels who were addressed by prominent speakers, and after several addresses a general invitation was given to any one present to express his views. In response to that invitation Mr. Hamilton arose, explained how he came to be there and then entered upon an argument in refutation of the sentiments which had been advanced. They listened with attention and no one ventured to reply. When the meeting closed a gentleman came to him and handed him his card and requested him to do him the favor to call at his place of business the next morning. The card was that of Professor O. S. Fowler, of the firm of Fowler & Wells, phrenologists, and when he called he was surprised to learn that the Professor had been so struck by his appearance and his address that he wished to take a plaster cast of his head that he might place it in his collection.

The other instance to which reference was had as an illustration of his power in argument is deserving of special mention. Having acquired an interest in the Clinton Academy building he applied for an insurance to the agent of the Lycoming Mutual Insurance Company, and at the same time made the necessary cash payment and executed the premium note. The application having been transmitted to the company, an alteration in the building was directed and an authority required from the trustees of the building to effect the insurance. When these conditions were complied with and the company duly certified of the fact, the policy was to be sent. The conditions were complied with and the agent requested to call and to examine, but owing to the pressure of private engagements he neglected to do so. He had still not done so when some nine months after the application for insurance, the building was destroyed by fire. The company refused to pay, contending that inasmuch as the policy was not delivered the contract was incomplete. Mr. Hamilton entered suit. The case came before George W. Woodward, the president judge of the county, who decided in favor of the defendants.

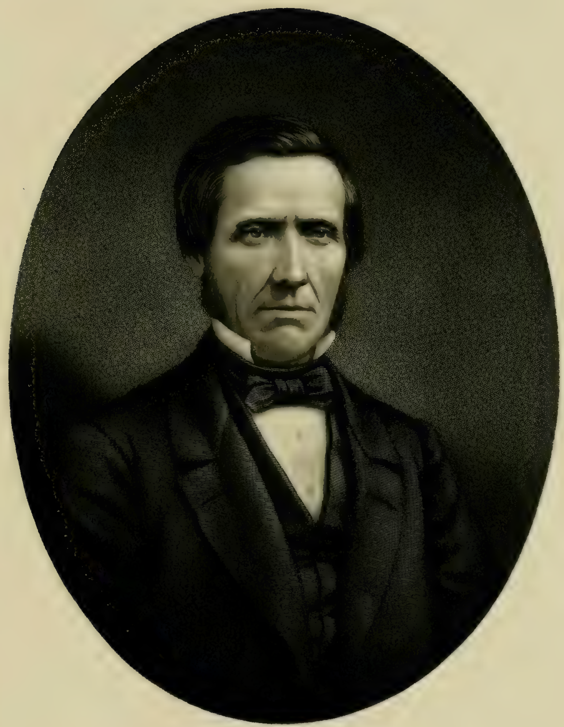
Mr. Hamilton appealed to the Supreme Court, but could not induce any lawyer to undertake the case. The reasons on which Judge Woodward had based his decision were regarded by the lawyers generally as impregnable. Mr. Hamilton thought otherwise and prepared his own case and carried it up *in propria persona.* Lawyer Bellows, of Sunbury, furnished him with the requisite law books in the case, and he went to work courageously and made out his case, and when he had written it out he read it to Mr. Bellows. The latter listened to his argument with growing interest and when the last sentence was read, he slapped his hand upon Mr. Hamilton's knee and said, "You will gain your suit, your argument cannot be overturned." At the proper time Mr. Hamilton went to the Supreme Court, read his argument and succeeded in gaining a reversion of the decision of the court below.

The Supreme Court held that the contract was complete, and consequently the risk commenced as soon as the agent of the insurance company was notified by the complainant of the fact of his compliance with the terms of the conditional agreement. The case is recorded in Baer vol. 5, page 339.

Mr. Hamilton's life was one of great unceasing labor, and to a large extent a constant struggle against indebtedness and poverty. His aspirations were high, his motives pure, his labors self-denying and abundant, his eye single and his faith steadfast. With him "a thus saith the Lord" was an end of all controversy. He was thoroughly loyal to the word of God and the standards of the church. His end was peaceful, resigned and happy. His reward is that of those who turn many to righteousness. He died at Roseburg, Perry county, Pa., and was buried at Academia, Juniata county, Pa.

Revs. Robert and Mervin E. Johnston.

These two excellent and devoted brothers were the sons of James, a brother of the Revs. Robert and Edward Johnston. James, Robert and Edward, were born in Sherman's Valley, Cumberland, now Perry county, Pa., about the time of the Revolutionary war. In 1792 their father moved to western Pennsylvania, and settled on a farm near Canonsburg, Washington county, Pa. This enabled Robert and Edward to pro-



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Robert Johnston

cure a collegiate education at Canonsburg, and enter the ministry. The families on both sides were Presbyterians, of Scotch-Irish descent. James, the father of Robert and Mervin, though the father of ten children, of whom Mervin was the youngest, was unsuccessful in business, and struggled through life in comparative poverty. In early life he owned a farm near Canonsburg, Pa., which he sold for a span of horses and a wagon, with the intention of teaming across the mountains from Pittsburgh to Philadelphia. The farm soon after became valuable, but the horses died, and his business plans for the time were all frustrated. To add to this reverse in business matters, the father was thrown from a wagon and his thigh fractured, which greatly disabled him in all his after life. His family, as a consequence, were reduced to poverty and severe trials.

He seems to have lived for a time in Beaver county, Pa., and afterwards in Columbiana county, Ohio. Robert, it is stated, was born in Beaver county, August 2, 1813. Mervin E., it is stated in one narrative, was born in Beaver county, August 17, 1822, in another narrative, in Columbiana county, Ohio, at the same date.

In view of the condition to which the family was reduced, it can be readily inferred that these brothers, in their early years, had the most slender opportunities for securing an education. They received the most rudimentary training in such schools as the neighborhood afforded. They were, however, taught in youth the shorter catechism and were required to attend regularly upon the stated worship of God on the Sabbath day.

Robert became early the subject of deep and pungent religious convictions. At the age of sixteen he passed through a protracted season of great mental anguish on account of the state of his mind in relation to the subject of personal religion. Such was his mental anxiety, that he spent restless and sleepless nights, and his appetite for food at times quite forsook him. Out of this state of spiritual darkness and deep mental trouble, an older sister was instrumental in leading him into the light, and in bringing him to a state of rest and peace, through faith in the Lord Jesus Christ. Promptly and firmly he took an open and public stand as a disciple of Christ, which position he was enabled by the grace of God, to persevere in sustaining unto the end, to the edification of men and for the glory of God.

But at this period of life and for many years afterwards, all his energies were devoted to the support of the family. This duty, although it left him but little time for recreation or mental improvement, he conscientiously and heroically met. He inured himself to hardships and toil, and was ready for any kind of work which came to his hand, such as cutting wood in winter and raising grain in summer, whatever he saw was likely to prove remunerative he was ready to undertake. These manly and self-denying efforts were eventually crowned with success to such a degree, that he was enabled at length to purchase a farm, and to place the family in more comfortable circumstances in a home of their own.

The way was now open for the gratification of a long-cherished desire for a higher education. He passed rapidly through the preparatory course, and was prepared to enter Washington College, in November, 1843, and graduated with honor in 1845.

Mervin E. Johnston being nine years younger than Robert, was less exposed to these hardships. From childhood he is represented as having been thoughtful, prayerful and conscientious. He was most exemplary through all the period of his youth. At about the age of thirteen, however, he passed also through a protracted season of deep religious trouble, as the result of a conversation with a Rev. Mr. Nimmo, a transient visitor at his father's house, on the subject of personal religion. As the result of this period of trial, he also attained to a good hope through Christ of his personal acceptance with God, and soon after, in the fourteenth year of his age, made a public profession of his faith in Christ, and was admitted to the communion of the church in Wellsville, Ohio, then under the pastoral care of the Rev. William Orr. His religious hope ever afterwards was remarkably bright and cheerful, and though he was not exempt from the usual fluctuations as to his religious views and feelings, nor a stranger to the spiritual conflict described in the seventh chapter of Romans, yet he was never wanting in a good degree of the assurance of hope.

His pastor, Rev. Mr. Orr, first suggested to him the propriety of his considering the question of devoting himself to the work of the gospel ministry. After full and prayerful consideration he came to the conclusion that it was his duty to give himself up to the service of God in this way, and he accordingly dedicated himself with all his heart to the work of preparation for preaching the gospel.

He entered upon a preparatory course of study with the greatest enthusiasm amounting at times to a passion for the work in prospect. He studied Latin for a short time with Mr. Orr, and then entered Grove Acadamy, Steubenville, Ohio, and was ready to enter Washington College, Pa., prior to 1843, but waited and engaged in teaching in order to enter with his brother at that time and graduated with him in 1845.

His college course, like that of his brother, was marked by great diligence and successful progress in his studies, and by the most exemplary deportment and great urbanity towards the professors and his fellow students.

Mervin, when he graduated from college, turned his attention at once with great earnestness and zeal to his theological preparation for the ministry. But Robert hesitated about going forward on account of the circumstances of his father's family, thinking that he should pursue some more lucrative secular calling. But God had other purposes respecting him, and led him in a way that he knew not.

It is stated concerning him at this time, that he was overtaken with a great spiritual trial. His peace of mind in a large measure departed from him, and a horror of great darkness fell upon him. In this state of mind he was led carefully to review his past life and to draw up and sign a solemn covenant before God; the fourth and fifth articles of which are as follows: "I do solemnly promise, if God will lift this load of sorrow from my heart, and once more diffuse joy and gladness through my soul, that my tongue shall speak his praise while I have any being." "And inasmuch as Satan has pierced my soul with many sorrows and is the common enemy of all peace, I do hereby swear eternal enmity against his throne, and as God shall give me ability, I will invade his kingdom."

This solemn pledge to invade Satan's kingdom he most faithfully strove to keep in after life. His peace soon returning he consecrated himself unreservedly to the service of God, and to the work of the gospel ministry.

The two brothers entered the Western Theological Seminary, at Allegheny, Pa., in the fall of 1845, and took the full three years' course. In this institution, their talents, diligence, zeal, prudence and piety, won for them the most favorable regards of the faculty, and secured for them the highest respect and the warmest attachment of their fellow students.

Mervin E. Johnston was licensed by the Presbytery of Steubenville, in October, 1847, previous to his last session in the seminary. During the following winter he had frequent invitations to preach in the churches of Pittsburgh and Allegheny cities, and other neighboring congregations, which he did with much acceptance to both pastors and people. After leaving the seminary he labored for about a year as a stated supply in the churches of Bethel and Madison in the Presbytery of New Lisbon, Ohio.

Robert Johnston, when he had finished the course of study in the seminary, was licensed by the Presbytery of Steubenville, Ohio, and soon after, in 1848, was ordained by the same Presbytery as pastor of Corinth church, Mechanicstown, Ohio, where he continued for only one year. In April, 1848, he was married to Miss Jane G., a daughter of Rev. John Waters, of Galesburg, Illinois, one of the original founders of Knox College of that place. On July 7, 1848, his brother Mervin was married to Miss Julia E. Waters, daughter of the same minister, in Galesburg, Illinois.

In the spring of 1849, Mervin, on the recommendation of Dr. Alexander T. McGill, then professor in Allegheny Seminary, was invited to visit the Second Presbyterian church, in Carlisle, Pa., which had been vacant for about six months. The people of this congregation at once cordially united upon him as their pastor. A call was accordingly made out for him, which he accepted after prayerful deliberation, and entered upon his labors in the congregation in July, and on August 22, 1849, was ordained and installed pastor of that church. Here he continued to labor most earnestly and successfully until removed by death July 31, 1854.

His pastorate in Carlisle has been described as a scene of peculiar happiness to himself and of habitual profit to the people. His ministrations attracted large numbers to the sanctuary. He was abundant in labors, in season and out of season, even at times beyond the measure of his physical strength. In public and in private he was ever zealous to do his Master's will. He was conscientiously faithful and scrupulously exact in the performance of his duties. He was not only regularly in the pulpit twice on the Sabbath, and always in charge of the Wednesday evening lecture when at home, but he never allowed himself to be absent from the Friday evening prayer-meeting, which was conducted in turn by the elders. He was alike diligent and thorough in attention to all pastoral duties. And yet such was his sympathy and great kindness in the performance of these duties, that all classes, and especially the young, were attracted rather than repelled by him. The gifts of nature and grace combined to qualify him for the work of the ministry. The ministry was the only office, said one, for which he had either taste or talents, and for all its functions he had special fitness. As a result of his five years labors in Carlisle, there were added to the church eighty-two on profession of faith, and fifty-eight on certificate, an average addition of twenty-eight each year.

Mervin E. Johnston, had he been spared to the full maturity and development of his powers as a preacher, would have risen to the higher ranks among his brethren. He was possessed of a clear, active and discriminating mind. The imagination, and a refined poetical fancy were prominent in him, and gave to his preaching a pleasing and popular charm. He could so present old and familiar truths as to impart to them a new and fresh interest to all classes of hearers. In social life he was specially amiable, friendly and urbane in all his intercourse with the people. He possessed great buoyancy and cheerfulness of feeling. He was always happy and imparted his cheerfulness to all around him. He was highly and widely esteemed among all classes of the community. He was very catholic in spirit towards other christian denominations and he was greatly beloved and respected by his brethren in the ministry.

His death was occasioned by disease of the lungs. His religious experience during his illness and in the closing hours of his life was most satisfactory and triumphant. He received the final summons with the utmost composure and submission, death was to him a vanquished enemy, and his end was peaceful and happy.

The Rev. Dr. John M. Krebs, of New York city, preached his funeral discourse, and in an obituary notice said of him, "He was greatly esteemed for his amiable and affectionate piety, his guileless deportment, and a simplicity, purity and innocence of character most engaging. In the pulpit he was eloquent and earnest, pressing the claims of the gospel with fidelity and great faithfulness.

Robert Johnston, his brother, was called to the church in Gettysburg, in the Presbytery of Carlisle, in October 1849, and entered upon his labors on the first Sabbath of 1850. He had charge of this church for five years, when he was called to the First Presbyterian church, of Peoria, Illinois, where he was installed October, 1855, and in which charge he continued until his death, August 19, 1864.

Robert Johnston, though not a man of so refined an intellect, or so gentle in disposition as his brother Mervin, yet was much the stronger man. In social and domestic life he was mild and gentle, but when called to stand up for God in the preaching of the gospel or in the defense of his truth, he feared not the face of man. And so, when called to meet an opponent or to deal with a flagrant wrongdoer, he assumed the aspect of the sternest and loftiest manhood, and his tones at such times were often most commanding, and his flagellations most scathing. He was one of the recognized leaders in the church courts to which he belonged. Every enterprise in behalf of sound Christian education, of social reform, or of church work, was sure of an earnest and able advocate in him.

As a preacher, while he was careless with respect to the graces of style and oratory, yet he possessed, in an eminent degree, the attributes of strength, earnestness, deep convictions with respect to the great truths of the gospel, and gave to them a most vigorous and practical statement. His heart was in his work. He loved Christ and his truth, and had an earnest longing for the salvation of the perishing, and was a faithful, able and eloquent preacher of the gospel. Few had a happier faculty in approaching men and of influencing them for their good. His end like, that of his younger brother, was also peaceful and happy. Called as he was to part from a most amiable wife and six young children greatly needing his support and guidance, yet when the summons of the Master came, he was found ready to surrender himself, and them, and his pastoral charge, into the hands of Him who had called him from darkness to light, and was now calling him from earth to heaven. His dying request to his Christian friends, was, "to go aside and pray that he might either recover from this sickness or be wholly resigned to the will of God." His last message to his church was, "It is awfully responsible work to preach the gospel. Sinners must have Christ or perish. Preaching is summed up under three great heads—the atonement, the offer and the acceptance."

His ministrations to the church in Gettysburg were highly acceptable to the people and greatly blessed to their spiritual good. During his pastorate there no communion season passed at which additions were not made to the church. The records show the admission of sixty-three on profession of faith and of forty-one on certificate while he was pastor, making an average of over twenty for each year.

The Rev. Dr. William M. Paxton, then of the First church in Pittsburgh, and lecturer to the students of the Allegheny Seminary, and who knew well these two brothers, wrote this concerning them:

"Between these brothers there existed an attachment as beautiful and tender as any it has ever been our privilege to witness. They grew up together, studied together, married sisters, and being settled almost side by side in the ministry, they labored and prayed together, with one heart, one interest, one aim, and with such a perfect unity of spirit, and coalescence of feeling as attracted the admiration of every one who witnessed their beautiful lives. They were men of totally different characteristics, and yet this very dissimilarity seemed to perfect the interlocking of their fellowship. Mervin Johnston combined with noble and manly characteristics a tender and gentle spirit, which, with a brilliant imagination, polished rhetoric, and fine powers of delivery, rendered him a captivating pulpit orator, whilst his warm heart and unusual social attractions made him a beloved and almost idolized pastor. Robert Johnston was a strong man—clear, vigorous, and original in his lines of thought—independent and resolute in his opinions and action—faithful and courageous in the defense of the truth and in the rebuke of error or vice—terse and striking in his style, and so earnest and forcible in his delivery that he drove conviction to the heart, whilst he fully impressed his auditors with the belief that he meant and felt every word he uttered. But underlying all that was strong and manly in his character, was a deep undercurrent of warm tender feeling which endeared him to all who knew him well, and rendered his pastoral attentions so acceptable to the sick and sorrowing."

Rev. James Buchannan.

The above-named minister was pastor for a number of years of the Presbyterian church in Harrisburg, Pa., and afterwards pastor of the church at Greencastle, Pa., for twenty years.

He was a native of Chester county, Pennsylvania. He attended Dickinson College, Carlisle, Pa., and graduated from it September 28, 1803. He studied theology with Rev. Nathan Grier D. D., of Brandywine, Chester county, Pa., and was licensed by the Presbytery of Newcastle at the age of twenty-three. His first settlement was in the Presbyterian church of Harrisburg Pa., where his labors were faithful and successful. His health having become much impaired, he asked to be released from this church and spent some time in rest and travel with a view to its restoration.

At length, finding his health in some degree restored, he received and accepted a call from the Presbyterian church in Greencastle, Pa., where he was installed in 1818. Here he continued, laboring with great fidelity and acceptance for about twenty years, when again, on account of failing health and inability to perform his ministerial duties to his own satisfaction, he asked to be released from this charge, much to the regret of the people who had become warmly attached to him. With a view of retaining him as their pastor, they generously offered to allow him to relinquish part of his labors and to perform only such as his strength would admit of and without any diminution of his salary. But a conscientious sense of his obligation to them and himself constrained him to persevere in seeking a dissolution of the pastoral relation, in order that the church might have the full services of a pastor and that he, by a change of location, might inprove in health and his life be thereby prolonged and his usefulness increased.

He accordingly, with his family, went to the west and settled at Logansport, Indiana, where he took charge of the Presbyterian church of that place, and labored for a time with a good degree of success, but in 1843, his labors came to an end, and on November 16, of that year, he was called to his reward on high, dying at the age of sixty.

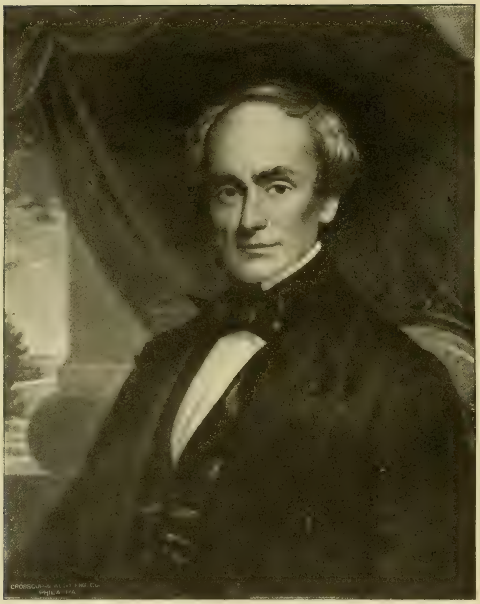
As an evidence of the success of his ministry in this his last place of settlement, it is stated that the church of Logansport during his settlement increased from twenty members to over one hundred. He died of congestion of the brain, which manifested itself during his preaching on the Sabbath, causing him abruptly to close the public services of the sanctuary on that day, and terminating his life on the following Saturday. During his illness, notwithstanding the nature and violence of the disease, he gave ample evidence of his resignation to the will of God, and he died in the faith and hope of the gospel, placing all his dependence upon the atoning blood of Christ.

Mr. Buchannan had been always a man of delicate health and of a shattered nervous system, causing frequent and great depression of spirits, giving to him often a sad and melancholy appearance. He was however, to those who knew him more intimately a man of warm and tender sympathies, and of a kind and generous disposition. Dr. David Elliott, who knew him well for over twenty years, spoke of him as although generally grave, yet in the midst of his more intimate friends as often relaxing from his accustomed solemnity and becoming for the time cheerful and sociable. He says of his piety, that while of a retiring and unostentatious character, he was however eminently conscientious and diligent in the performance of his ministerial and Christian duties. He was a very humble man, distrustful of himself and placed a low estimate upon his gracious attainments and on his ministerial labors. His bodily health gave a melancholy complexion to his religious experience and greatly hindered his Christian comfort. At times, however, he was favored with seasons of greater bodily health and comfort and these were usually times of much spiritual and religious enjoyment.

As a preacher, Dr. Elliott describes him as one who held a very respectable rank among his brethren and one whose ministrations were very acceptable to the people. "His sermons," he said, "in their structure were neat, systematic and short; in their matter solid, evangelical and practical, and in their manner, grave, solemn and earnest. Although he could not be considered eloquent he scarcely ever failed to interest and edify those who were capable of judging correctly and had a taste for good preaching. Indeed we have known very few men who preached uniformly so well."

As a Presbyter, Mr. Buchannan was regular in his attendance but usually a silent member. He rarely spoke, but when he did he was found to be a man judicious as a counsellor and one who performed whatever duties were assigned him wisely and well. His quietness and reserve were not due to any lack of interest in the affairs of the church at large, nor to indifference as to the disposition of the business before Presbytery or Synod, nor to any want of capacity to take part in the deliberations of his brethren, but wholly to his nervous depression, and the painful embarrassment which he felt in attempting to take part in public discussions.

"In his doctrinal views," remarks the same highly competent and judicious writer, "he adhered strictly to the standards of our church which he believed to be in conformity with the word of God. He eschewed all novelties in doctrines and forms of worship, being content to walk "in the old paths," and the "good way" in which his fathers had trod. He was decidedly and from conviction Old School, and gave his hearty approval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Alexr T. McGill

to the measures which were adopted by the Assemblies of 1837 and 1838, to purify the church from error."

This estimate of him by his distinguished and excellent contemporary accords entirely with the traditional estimate of this good man among the people resident in the fields of his ministerial labors and among the older members of his Presbytery. Mr. Buchannan, we are inclined to the opinion, had even a higher reputation as a preacher than that ascribed to him by Dr. Elliott. The traditional idea which we have received and entertained of him for many years, has been, that he was a preacher of much more than ordinary ability and impressiveness, and that he was ranked among the best preachers of his Presbytery.

Rev. Alexander Taggart McGill, D. D., L.L. D.

Dr. McGill, as a preacher, professor and ecclesiastic, attained to high distinction and was regarded as taking rank among the leading ministers of his day. His services in all these respects were in constant demand. He was ordained within the bounds of the Presbytery of Carlisle and was for a number of years one of its most acceptable, useful and popular pastors and preachers.

Alexander Taggart McGill was born in Canonsburg, Pennsylvania, February 24, 1807. He was the son of John and Mary (Taggart) McGill, plain and humble Scotch-Irish people. His father was a weaver. His mother was a woman of great excellence and force of character, and was greatly revered and loved by her gifted son, and to her feelings and wishes he showed great deference in all her subsequent life.

She was a member of the Associate Presbyterian church. It was in this church Dr McGill was born and brought up. His early years were spent at Canonsburg, Pa., in the home of his parents. He went through the preparatory department and entered Jefferson College under the presidency of Dr. Matthew Brown, and graduated in 1826, at the age of nineteen and was valedictorian of his class. For two years he served as tutor of Latin in the college and commenced the study of Hebrew and theology in the Associate Seminary.

Dr. McGill was always of a slender, delicate constitution, and, as he was wont to describe himself, "like a reed shaken by the wind." In early life his studies were often interrupted by reason of lack of strength to prosecute them continuously. On this account, in 1829, he felt it was best to seek a milder climate. He went south to Milledgeville, Georgia, and there for a time took charge of the Baldwin Academy. While there he seemed to have changed his plans for life and commenced to read law with Ex-Governor Mitchell, and was admitted to practice in 1830. During his residence in Georgia, he was clerk of the lower house of the State Legislature and was appointed a commissioner to survey the Cherokee Land Reservation within the State of Georgia. It was a time of much excitement both among the white people and the Indians, the former being anxious for the removal of the latter from the State and an armed collision was imminent. Dr. McGill, who at that time was only twenty-three years of age, displayed great tact and courage, conciliated the Indians and conducted the survey to a successful termination and received warm commendation from many of the public men of Georgia. While engaged in this expedition he was brought to Missionary Ridge, a place rendered famous during the late civil war. Here he came into pleasant intercourse with the devoted missionaries of the American Board located at this place, and shared their hospitality, and was so deeply impressed by their devoted piety and self-denying labors, that he was led again to resolve to make the preaching of the gospel the work of his life.

In 1831 he returned north, to his home in Canonsburg, and entered the Theological Seminary of the Associate Church at that place and resumed the study of theology under Dr. James Ramsey. That seminary had been organized as early as 1794, in Beaver county, Pennsylvania, and was transfered to Canonsburg in 1821. Here young McGill devoted himself to the work of the ministry. His health having been much improved by his sojourn in the south, he was able to prosecute his studies with great diligence. He was licensed by the Associate Presbytery of Philadelphia, June 24, 1834. After spending some time in missionary work, on May 7, 1835, three diffèrent calls were presented to the Associate Presbytery of Philadelphia, for his pastoral services. One was from Carlisle and Unity churches, another was from Stone Valley church and adjacent preaching places. The third was from Baltimore. Mr. McGill declined to decide between the calls and referred the whole matter to the Presbytery for their decision. The Presbytery decided in favor of Carlisle and Unity, and Mr. McGill was accordingly ordained and installed pastor of these united congregations, September 29, 1835. His ordination took place in the Stone church, in Dickinson township, Cumberland county, Pa., six miles southwest of Carlisle, Pa.

Here he commenced his ministry as pastor of these two small churches, one in Carlisle, with two other preaching places, one of which was at the Stone church where he was ordained, and the other was at Dillsburg, six or eight miles southeast of Carlisle, and the other church was in Perry county. His salary was four hundred and fifty dollars. His ministry was earnest and successful. By reason of his natural eloquence, his sound and evangelical expositions of divine truth, many in Carlisle from outside his own congregation, were found wending their way to the Stone church at the hour of his public services. At the expiration of two years, September 14, 1837, on account of the labor and exposure involved, particularly in the winter season, in supplying these four distant preaching places, he asked Presbytery to release him from this charge. At the same meeting a call was presented to him from the newly-organized Second Associate church in Philadelphia. On November 2 following, his request to be released was granted, and the call from Philadelphia he took under consideration, and agreed to supply that pulpit during the following winter.

On May 2, 1838, a second call was presented to Presbytery from Carlisle and Unity churches for Mr. McGill, which he accepted on the condition that no arrangement should be made for the present for his installation. He resumed his labors in this charge and preached regularly to them with all his former acceptance, until the meeting of the Presbytery at Mercersburg, on the 24th of October following, when he returned the call, and asked, in writing, for a certificate of dismission from the Associate Church to the Presbyterian Church, on the ground that for two years his mind had been undergoing a change on the subject of occasional hearing, close communion and the exclusive use of the Book of Psalms in the public worship of God. Whereupon the Associate Presbytery "Resolved, that Mr. McGill be required to acknowledge his sin and return to duty." They "further, Resolved, that in default thereof, he be suspended from the exercise of the ministry and the communion of this church." Concerning this action the writer of the history of this Presbytery very properly remarks: "As Mr. McGill had not been accused of any immorality, nor of any serious overt act of unfaithfulness to the testimony of his church, it will now be very generally conceded that the Associate Presbytery of Philadelphia did, in this case, act hastily and with undue severity." Mr. McGill asked for a certified copy of the action in his case, which was granted. This, with a copy of his letter to that Presbytery, he presented to the Presbytery of Carlisle, together with a letter addressed to that body, in which he stated, "Believing that your Confession embodies the doctrines of the gospel, and that your practice is Scriptural, and more accordant with my own views than that of any other branch of the visible church, I respectfully ask admission to your communion and to the exercise of the ministry among you."

After the reading of these communications, the Presbytery of Carlisle declared the reasons contained in Mr. McGill's letter to his Presbytery, in their opinion were insufficient grounds for any ecclesiastical censure, much less for suspension from the ministry of the gospel, and the act of said Presbytery, on such grounds, formed no bar to his reception as a member of their Presbytery.

Mr. McGill was then examined as to his views of the doctrines, government and discipline of the Presbyterian Church and his examination was sustained. The constitutional questions proposed to candidates for ordination were then proposed to him, which he answered in the affirmative, when, on motion, he was received and his name entered upon the roll of Presbytery.

In the meantime a call was made out for him from the Second Presbyterian church of Carlisle, which he accepted and was installed pastor of the same December 29, 1838.

This position he occupied with the greatest acceptance and usefulness, and with a rapidly-growing reputation throughout the whole church, as one of its most eloquent and popular preachers. As a preacher, he not only met the highest expectations of his own congregation, but commanded the admiration of the Carlisle bar, of the students and officers of the college and of the whole community.

Dr. McGill throughout his life was exceedingly jealous and careful of his reputation as a preacher. He would never consent to preach without the most elaborate preparation. He wrote his sermons out in full and committed them to memory. He had a soft clear voice, and at times a most impassioned utterance. His oratory was of the most graceful, finished and impressive character. His manner was solemn and dignified. His discourses were orthodox, evangelical and practical. His prayers were remarkable for their solemnity and devoutness, and for their apt and large embodiment of the devotional language of the Scriptures.

Dr. William Henry Green, in his admirable address at the funeral of Dr. McGill, thus describes him as a preacher: "In the pulpit Dr. McGill possessed unwonted power. His public prayers gained much impressiveness not only from the spirit of devotion which pervaded them, but from the fact that they were to so great an extent framed out of the very words of Scripture, and particularly of the Psalms, which he had at ready command, and which, whatever was the subject of supplication or whatever was the theme that occupied his thoughts, he constantly introduced in a most appropriate and effective manner. As a preacher, he was always interesting, and when at his best, particularly in his prime, he was truly eloquent. His well-rounded and sonorous periods, his finely modulated voice, emphatic utterance, and animated manner, gave great effect to his discourses, which were always evangelical and earnest and dealt in the most serious themes. His services were much in demand, particularly on special and anniversary occasions."

Dr. Green was equally happy in describing Dr. McGill in a social point of view. "To a deep interest in the spiritual welfare of the people of his charge, and fidelity in declaring to them the whole counsel of God, he joined dignified yet most attractive manners, a polished and graceful ease in conversation, a ready faculty of saying what it was pleasant to hear in the most agreeable way, so that he promptly gained the ear and won the regard of those with whom he came in contact."

Dr. McGill was not allowed to remain long in Carlisle. In the fall of 1841, at the earnest solicitation of the directors of the Western Theological Seminary at Allegheny City, his pastoral relation was dissolved, that he might become instructor in ecclesiastical history and church government in that institution, and in May, 1842, he was elected professor in that seminary by the General Assembly.

The people of Carlisle gave him up with great reluctance and afterwards sought to recall him from his professorship.

While Dr. McGill was endowed with pulpit talents of the highest order and might have had a most distinguished career as a preacher, his chief life work was as a professor, in which capacity his services were in constant demand. On November 18, 1842, he was regularly inducted into the chair of church history and church government in Allegheny Seminary, to which he had been elected. Dr. David Elliott and Dr. Lewis W. Green were the other two professors in the seminary. The number of students had been small and the institution had a hard struggle for existence. With the faculty, as now constituted, more students were drawn to it. In two years after his inauguration the number had increased from seventeen to fifty-four. Dr. Green resigned his chair in 1846, and Dr. Melancthon W. Jacobus was elected to fill the vacancy in 1852. In the meantime the duties of both chairs chiefly devolved on Dr. McGill. The effect of these two-fold labors was failure of health and much consequent discouragement, which led to the resignation of his chair and to the temporary occupation of a chair in the Theological Seminary at Columbia, South Carolina.

During the winter of 1853–54, he returned and occupied the chair which he had resigned in Allegheny Seminary to which he had been re-invited. In May, 1854, he was elected, by the General Assembly, a professor in Princeton Seminary. His transfer to Princeton, about which some misapprehension has existed, is thus described by Dr. Green :

"A call was pending for him from an important church in Cincinnati, and Columbia Seminary was not without hope that he might be induced to abide there. At this time the vacancy created in Princeton Seminary by the death of the venerable Dr. Archibald Alexander, in 1851, was still unfilled. Repeated attempts to fill it had proved abortive. Dr. E. P. Humphrey and Dr. Henry A. Boardman, who had been elected in successive years, had each declined, and it was felt by the friends of the seminary that another failure must not be made. Upon the assembling of the directors it was thought wise, in order to secure unity of action, that an informal ballot should first be cast, in which each one might freely indicate his preference. This was done and a clear majority appeared for Dr. McGill." Professor Green adds, "I distinctly remember meeting Dr. Charles Hodge, as he came from the room where the directors were meeting. The result was altogether unanticipated by him. He had been deeply concerned lest there might be divided counsels and unanimity might be impossible. He said to me with deep seriousness in recognition of the Divine ordering and with evident relief, "The hand of God is in this." He still further adds, "An explicit understanding was had with Dr. McGill that he had positively sundered his connection both with Columbia and Allegheny, and that he was under no pledges whatever in any quarter before proceeding to prosecute the matter at the General Assembly." When his nomination was made in the Assembly, and Dr. Charles Hodge made his able and earnest plea for his election, Dr. Henry A. Boardman afterwards remarked that he never knew so many votes to be made by any one speech as was made by that of Dr. Hodge on that occasion.

Dr. McGill continued to perform the full duties of a professor in Princeton Seminary from the fall of 1854 until May, 1883, when he was retired from the active duties of his chair and made professor emeritus, and Dr. William M. Paxton, pastor of the First Presbyterian church in the city of New York was chosen his successor.

Dr. McGill's department in Princeton Seminary, with the exception of one year, when he had charge of church history, was practical theology, which included pastoral theology, church government, and the composition and delivery of sermons, in each of which "he was assiduous and enthusiastic."

In addition to his professorial duties he was active and capable in the administration of the scholarship and other funds of the institution placed under the care of the faculty for the aid of needy and worthy students, and was also efficient in increasing the permanent funds of the seminary and in obtaining money to meet current expenses.

Dr. McGill received many other marks of public confidence and appreciation of the value of his services. He was for twelve years permanent, and for eight years stated clerk of the Old School General Assenbly. He was twice tendered the presidency of Lafayette College. He was also offered the presidency of Washington College and subsequently that of Jefferson College, all of which he declined. He was chosen moderator of the Old School General Assembly at Baltimore in 1848, at the age of forty-one. He received the honorary title of D. D., from Marshall College, Pa., in 1842, and that of LL. D., from Princeton College in 1868. He was a member of the committee on the revision of the Book of Discipline appointed by the Old School Assembly in 1857, along with Drs. Charles Hodge, R. J. Breckinridge, James H. Thornwell, James Hoge and others. He was also a member of the late committe which accomplished this work of which Dr. E. R. Craven was the chairman.

Dr. McGill published comparatively little during his lifetime. His inaugural discourse delivered at Princeton, which was received with great favor, a few sermons and an occasional article in the periodicals of the day. Since his retirement he was engaged in the preparation of a volume on each of the three departments of his professorship, one of which, that on Church Government, has been issued by the Board of Publication.

Dr. McGill was married to Miss Eleanor Atcheson McCulloch, daughter of General George McCulloch, of Lewistown, Pa., May 18, 1837, by whom he had eight children. One died in infancy. His eldest son, George, was a surgeon in the army, served with distinction through the war, and died while in active service in 1867. His youngest son, a lawyer of much promise, attended his father's funeral in his usual health, but died two weeks after-

Conway P. Wing.

wards. Alexander T. McGill, Chancellor of New Jersey; John, a practicing physician and Surgeon General of New Jersey; Mary, wife of Rev. Joseph Gamble, of Plattsburgh, New York; Hetty, wife of C. S. Lane, of Hagerstown, Md., and Miss Nannie, his faithful attendant up to his death, two sons and three daughters survive both parents.

Mrs. E. A. McGill, the mother of his children, died in 1873. She was a woman greatly admired in life and much lamented at her death. Dr. McGill was married a second time, in 1875, to Miss Catharine Bache Hodge, daughter of Dr. Charles Hodge, with whom he lived happily until her decease, July 3, 1884.

At the advanced age of eighty-two, having spent nearly twenty-five years in connection with Princeton Seminary, over forty years as a professor, and fifty-four years in the Christian ministry, he came to the close of his long life in the full possession and use of his mental faculties. Having committed the care of his business affairs into the hands of his son, early in his last illness, his mind became much occupied with the subject of religion and the things of eternity. He said to his colleague, Dr. Green, on a visit to him a few days before his death, after greeting him with all his usual calmness, "I am very weak, but I am resting on the sure foundation. I am trusting in my Saviour." One of his favorite passages, which he frequently repeated, and with which his mind was much occupied during the closing hours of his life, were the words of the Apostle in Romans, "Rejoicing in hope, patient in tribulation, continuing instant in prayer." Thus rejoicing, thus patient, and thus engaged in prayer, he continued until the morning of the Sabbath, January 13, 1889, when he passed calmly and peacefully away and entered upon the rest of that Sabbath which shall know no end.

Rev. Conway Phelps Wing, D. D.

Dr. Wing was pastor of the First Presbyterian church of Carlisle, Pa., for twenty-seven years and pastor emeritus the last two years of his life. For twenty-nine years he was thus officially connected with one of the more prominent churches in central Pennsylvania and took his place among the leading ministers of the Carlisle Presbytery.

He was descended from that old English Puritan stock of people that constituted the original settlers of New England, and have had so much to do in founding our free institutions and shaping the destiny of the American nation. His ancestors were among the pioneers of the colony of Massachusetts Bay, and were of that strong sturdy race of people born and bred in the times of the great English revolution, and who were dissenters in their religious faith and sacrificed everything "for God and liberty."

In 1881, Dr. Wing published a genealogical history of the Wing family from 1570 to the present time. From this history we learn, that in a journal kept by John Winthrop, the first Governor of the colony of Massachusetts Bay, it is recorded, that a vessel known as the William Francis, which had left London, March 9, 1632, after a voyage of eighty-eight days, had reached this port, with about sixty passengers, among whom "were Mr. Welde and old Mr. Batchelder (Rev. aged 71 years) with their families and many other honest men." Among the "other honest men," were John Wing and his three adult sons, Daniel, John and Stephen. Their mother was Deborah, daughter of the old Mr. Batchelder." Mr. Batchelder was the Rev. Stephen Batchelder, aminister of good standing, and a man well reputed for learning and piety. This company landed at Boston only twelve years after the landing of the May Flower at Plymouth Rock.

Dr. Wing was of the seventh generation from John Wing of the ship William Francis.

After a few years sojourn at Lynn, Massachusetts, the Wing family were among the original settlers and proprietors of Sandwich, on the peninsula of Cape Cod, where there are still many of the descendents of this family. Stephen Wing of the sixth generation from the said John Wing, and father of the Rev. Conway P. Wing, after a residence of some years at Conway, Massachusetts, in 1796, moved to Ohio, settling on the banks of the Muskingum river, twelve miles above what is now Marietta. Here Conway Phelps, the eleventh of thirteen children was born

February 12, 1809. Three years afterwards his father removed to Phelps, Ontario county, New York. Here his father became a ruling elder in the Presbyterian church and was frequently a delegate to Presbytery and Synod and three times a commissioner to the General Assembly.

What is singular and peculiar in regard to the name of Dr. Wing, is, that two of the places of his father's residence, Conway, of Massachusetts, and Phelps, of New York, were taken and combined and given to this son for his name, and hence that name by which he was so widely known, Conway Phelps Wing.

Dr. Wing made a profession of his faith in Christ at the age of thirteen and was received into the communion of the church at Phelps, New York, of which his father was a ruling elder. He prepared for college at Geneva Academy and entered Hamilton College, from which he graduated with honor in 1828, at the age of nineteen. Having chosen the ministry as his life work, he at once entered Auburn Theological Seminary, and there prosecuted his theological course under the instruction of Rev. Drs. James Richards, Henry Mills and M. L. R. Perrine, and graduated from that institution in 1831. He was licensed in that same year, and in the year following was ordained by the same Presbytery, that of Geneva, and installed, September 27, 1832, as pastor of the church at Sodus, New York. In this place he labored with great earnestness for five years and then for two years, 1837 and 1838, at Ogden, New York.

When he entered the ministry, it was a time of great religious excitement in western New York. It was the period of the revival movement under the leadership of such men as Charles G. Finney, Burchard and others, in connection with what was known as the new measures, and the new divinity. Mr. Finney, while a man of great earnestness, much ability, and unquestioned zeal for the conversion of men, yet from the beginning of his career, was regarded as an unsound, unsafe and dangerous leader in any religious movement and as wholly off the orthodox basis as to doctrine and practice. His zeal for the false doctrines he preached knew no bounds. That mankind are not born in a state of sin and condemnation ; that no man is chargeable with either guilt or sin until he deliberately violates the known law of God; that sinners are bound to change their own hearts, and that regeneration is the sinner's own act; that all men have plenary power to do all that God requires of them; that God cannot certainly control the acts of free agents so as to prevent the present amount of sin in a moral system; these and kindred views, entered largely into the subject matter of his preaching, and the opposite doctrines in the church standards came in for a corresponding share of wild denunciation and unsparing abuse.*

Dr. Wing, in his history of his pastorate in the First church of Carlisle, says, "that it was his privilege to commence his ministry amidst the powerful revivals that prevailed throughout western New York, and participate in them with great zeal." and Dr. Robinson says in his memorial discourse of Dr. Wing, in this connection, that Charles G. Finney, "was the most successful preacher of the gospel in his age." This statement seems passing strange to the present writer when Mr. Finney and his views and work have passed into history and have taken their fixed place in the general judgment of the church. Dr. Robinson, however, felt constrained, in view of the known character and issues of that religious movement, to throw in these qualifying statements: "Some evils mingled with the movement, and to some extent marred the final results, but vast good was accomplished. With all that was good in that era of revivals, Dr. Wing deeply sympathized, and was extensively engaged in active service." The strain of these services and the labors and excitement of that period, and the demand which they made upon his strength proved too great for his constitution, and he felt obliged to change the scene of his labors. In June, 1839, he went to Monroe, Michigan, and there became the pastor of the Presbyterian church of that place. After three years of service there, with broken health and enfeebled constitution he felt obliged to seek a milder southern climate.

A visit of some months was made to the West Indies. Part of a year was then spent in Tennessee in preaching to the Presbyterian churches at Pulaski and Columbia. In 1844, he accepted a call to the Presbyterian church in Huntsville, Alabama, where he was pleasantly settled for four years. At the end of that period, on account of the slavery agitation, while the church evinced entire confidence in him, and he was warmly attached to them, he concluded "for their peace and his own," that it was best for him to return to the North.

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* See Princeton Theological Essays, second series, pp. 76—112.

During a journey northward, in 1843, he had spent two Sabbaths in Carlisle, Pa. The remembrance of his services on that occasion had been retained by the people and had turned their attention then to him as a pastor, and now, after a second visit to this field, a unanimous call was tendered to him from the First church, at a salary of one thousand dollars. This call he accepted and was installed October 15, 1848. Here he continued to labor with great zeal, fidelity and much usefulness until October 23, 1875, when at his own urgent solicitation, the pastoral relation was dissolved, and he was constituted "pastor emeritus" of the church, in which relation he continued until his death, greatly beloved by his people and most highly respected by all classes in the community. He died May 7, 1889, in the eighty-first year of his age.

Dr. Wing was a man of very acute intellect, of refined taste and scholarly habits, of a nervous and excitable temperament, and of most excellent Christian character, and pure and exemplary life. He was modest and unassuming in his bearing, frank, gentlemanly and courteous in all his intercourse with his brethren.

He was a firm believer in the Divine authority and plenerary inspiration of the Sacred Scriptures. He held the fundamental doctrines of the gospel, and evinced the strongest faith and sincerest love for the Lord Jesus Christ as his personal Saviour, and he approved the general system of doctrine and polity of the Presbyterian church, but was rather a biblical than a systematic theologian. His preaching was generally exegetical rather than doctrinal. His style of composition was simple, chaste and elegant. He lacked in analytical power. His voice was weak, wanting in volume and force of expression. His manner in the pulpit was always kind, gentle, tender and affectionate. His prayers were simple, short, devout and earnest. As a presbyter Dr. Robinson who was his co-presbyter for thirty years, says of him, " In the transaction of business, in the deliberations and discussions of the body, in the excitements of eager debate and the settlement of most serious questions, as well as in daily intercourse with his brethren, Dr. Wing proved himself to be a calm and wise counsellor, full of forbearance and courtesy. He was scrupulously faithful in his attendance upon the courts of the church, and was always ready to bear his share of their burdens and responsibilities. His mind grasped the broadest interests of the Kingdom of Christ throughout the world. Like a good presbyter he declined no service that he could render and entered heartily into the general movements of the church in its aggressions on the kingdom of darkness."

As a pastor he sought to meet the wants of the people in the ministrations of the pulpit and his visitations from house to house. Dr. Wing loved to study, to write discourses and to preach them. His study was his delight. Preaching was indeed a perpetual joy to him. A prominent feature in all his pulpit and pastoral work was the sympathetic and loving spirit which pervaded all that he said and did. He seemed even more a minister of love than a witness for the truth. He was a man of very broad charity. He was disposed rather to apologize for than condemn a holder of error. His sermons were remarkable for their freedom from common place utterances and from wrath and dogmatism. Even the most common themes were rendered interesting, by the original treatment and fresh learning which he poured upon them. Dr. Wing was too much of a student to abound or excel in pastoral service. At the same time in all pastoral duty his desire and purpose were to be faithful, and in his visitations to the sick and dying, the poor and sorrowing, and to the anxious and careless ones of the flock, his ministrations were full of sympathetic love and tenderness.

Dr. Wing was also ever ready to lend a helping hand to all educational movements and to all moral and social reforms.

He was an earnest advocate of the temperance cause and of Sabbath observance. During the civil war he stood up for the rights of the government and the preservation of the Union. He united most cordially with his people in all their efforts to provide for the sick and wounded, and followed the soldiers to the field with his sympathies, counsels and prayers.

The children of the church were not overlooked by him. He did what he could to advance the efficiency and growth of the Sabbath school. He secured and distributed large numbers of Bibles, offered as premiums for memorizing the Shorter Catechism. Feeling that the reading of his people was of importance in enlarging their views and interesting them in the affairs of the church at large and the progress of Christ's kingdom, he made an effort to have them supplied with religious periodicals of the best character. In his pastoral visits he sought to have every family take a religious paper and in this he was successful to an unusual degree.

During his ministry in Carlisle, of twenty-seven years, there were admitted to the communion of the church, three hundred and twenty persons on profession and ninety-seven by certificate, an average of over twelve on profession each year. During the same period he preached not less than four thousand one hundred times, attended four hundred and ninety-six funerals, baptized three hundred and twenty persons and united two hundred and four couples in marriage.

With respect to the church at large, Dr. Wing having entered the ministry at a time of great religious controversy and much excitement, induced by the adoption and propagation in certain parts of the church of what was known as the "new divinity, and by the general question of voluntary societies or ecclesiastical boards under the control of the General Assembly, which led ultimately to the division of the body in 1838, and he having been born and brought up within the bounds of the exscinded Synods, he naturally fell in with his brethren of the same region, and was a decided New School man. Dr. Robinson says, "In his early ministry the Presbyterian church was greatly agitated by the controversies that led to the separation of 1838. In the violence of the strife it was impossible for any minister of the church to remain neutral or indifferent. The sympathies and convictions of Dr. Wing were with the New School men of that day. He was a member of the General Assembly of 1836, one of the famous assemblies of the church. The great division occurred two years later. That division and the causes which led to it he greatly deplored. His conviction of the unrighteousness of the excinding acts of 1837, by which he and others were summarily cut off from the Presbyterian church was deep and abiding."

Those who write and speak in this way only look on one side of that great controversy which agitated the church of that day, and fail to take a comprehensive view of the false doctrines and unpresbyterial methods then in vogue, and the manner in which the standards were then treated and the bold attempt that was then in progress to revolutionize the church.

They fail to know or remember that such departures from the standards of the church in matters of doctrine and order; such diversity of opinion as to ecclesiastical boards and voluntary societies; such alienation of feeling and agitating controversy, had for years so disturbed the peace and impaired the efficiency of the church, as to produce a state of things which on all sides was felt to be intolerable, and that with a view to reform these evils and secure the peace and purity of the Church, every lawful and proper means that the wisdom of the best men of the church could devise had been resorted to up to that time only in vain.

In 1834 or 1835, Dr. Lyman Beecher, at a temperance convention at Saratoga, had remarked privately to Dr. John MacLean, of Princeton, that they now had a majority in the General Assembly, and that they were going to keep it. Through the American Home Mission Society, and on the plan of union they would have a majority in all the new Presbyteries in the west, and thus their majority in the Assembly would be steadily enhanced. This led Dr. MacLean to take that plan of union into most careful consideration, and to come to the conclusion that it was unconstitutional, and to frame resolutions so declaring it to be, and an overture to the General Assembly, from the Presbytery of New Brunswick, asking for its repeal. Accordingly one of the first things done by the General Assembly of 1837, was to declare that "as the plan of union adopted for the new settlements in 1801, was originally an unconstitutional act on the part of the Assembly, these important standing rules having never been submitted to the Presbyteries, and as they are totally destitute of authority as proceeding from the General Association of Connecticut, and as much confusion and irregularity have arisen from this unnatural and unconstitutional system of union, therefore it is resolved that the Act of Assembly of 1801, entitled a plan of union be and the same is hereby abrogated." In favor, 143; against, 110. Dr. Archibald Alexander, one of the wisest and holiest men in the history of the church, voted in favor of it.

The next step was how to eliminate the congregational element, thus irregularly and unconstitutionally introduced, from the body. Three plans were proposed: 1st. To cite the Presbyteries thus irregularly constituted before the next Assembly. 2d. To require Presbyteries embracing congregational churches to become Presbyterially organized or to withdraw from the body, and to deny to such Presbyteries representation until this action was carried out. 3d. Disown at once Presbyteries and Synods thus constituted.

The consideration of these resolutions was postponed to hear the report of the committee of ten on the question of an amicable separation of the church. This committee reported: 1st. That separation was desirable. 2d. Agreement on the terms of separation. 3d. Disagreement as to the time of separation, one party insisting that it should be immediate, the other that it should be postponed for a year and referred to the Presbyteries. Failing to agree on this, the Assembly, under the great pressure that was upon it, proceeded at once to affect a separation from Congregationalism, irregularly introduced into the body by its own immediate authority. Accordingly it was resolved first, "That by the operation of the abrogation of the plan of union of 1801, the Synod of the Western Reserve is hereby declared to be no longer a part of the Presbyterian Church in the United State of America." It was stated that less than one in four of the churches in this Synod were Presbyterian in their organization. Dr. Alexander voted for the disowning of this Synod. But when a similar resolution was offered for the disowning of the three Synods of Western New York, he disapproved of it on the grounds on which it was placed by the resolution. Others preferred the second plan proposed, on the ground that so far as their churches had become Presbyterian in their organization they were entitled to be regarded and treated as such under the constitution of the church. It is, however, to be remembered that this excision of these Synods was not adopted as an act of discipline, nor on account of the prevalence of false doctrine or new measures among them. But it was done as a legislative act, in consequence of the abrogation of the plan of union, as utterly unconstitutional, and, therefore, the proceedings under it were null and void, and they were no longer a constituent part of the Presbyterian Church. As the same end could have been attained by the due operation of the abrogating act, in preventing the formation of any more churches on that basis, and by rendering it necessary for all the Presbyteries within their bounds to become Presbyterially organized, or be denied representation in the higher courts of the church; this plan was preferred by many, but the majority were unwilling longer to endure the existing troubles, and by this exercise of the authority of the Assembly, resolved to eliminate this dangerous and threatening element and to save the peace and purity and life of the church. It was a severe process, but put an end to the aspirations of the new divinity and of voluntary societies in the Presbyterian Church of the United States. The Assembly of 1837 was also what it was by reason of the extreme measures of the Assembly of 1836.

As voluntary societies were abandoned by the New School church, and Taylorism has disappeared, and the divided church reunited on the covenant basis that "the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures, and as each body has recognized the other as sound and orthodox according to the principles of the confession common to both," then why complain now of these past differences and struggles, and not rather continue to receive and stand by the confession and its doctrines, and prove to the world the truth and sincerity of our professions and covenant engagements. Every New School man is under the strongest obligations to do this, and thus show that that body was not like the old Trojan horse filled with armed men ready to make war on the first occasion offered, upon the very standards which they covenanted to continue sincerely to receive and adopt.

Dr. Wing greatly desired and earnestly labored for the reunion of the church, and sincerely rejoiced over its final consummation, and, if now living, would no doubt honestly stand by the standards which he professed to continue to receive and adopt.

Dr. Wing, in addition to his scholarly attainments as a minister of the Gospel, made himself quite proficient in the Hebrew, Greek and Latin languages, and acquired the use of modern French and German, and was enabled to read and translate some German works.

His recognized ability and elegance as a writer led to his being called upon for the delivery of public addresses on set occasions. In 1861, he delivered the annual address to the Alumni of Auburn Theological Seminary. In May of that same year he delivered the annual address, in behalf of the Presbyterian Historical Society, before the General Assembly at Cincinnati, and an address to the Synod of Pennsylvania, New School, at Wilmington, Delaware, on "America as the special field for the American Presbyterian Church." Most of these, with several Thanksgiving discourses, were published. He contributed several articles to the Presbyterian and Methodist Reviews, and sent many papers to the New York Evangelists and other religious journals. In 1856, in connection with Dr. C. E. Blumenthal, of New York, he translated from the German, Dr. Hase's " Manual of Ecclesiastical History," and in 1868, he translated, with additional copious notes, C. F. Kling's Commentary on the Second Epistle to the Corinthians, in Schaff's American Series of Lange's Commentaries. In 1870, he contributed two articles to McClintock and Strong's Encyclopedia, one on Gnosticism and the other on Federal Theology. In 1877, he published his history of the First Presbyterian Church of Carlisle, and in 1878, wrote an extended sketch of the History of Cumberland county, Pennsylvania, which was published by James D. Scott, of Philadelphia, and in 1880, his history of the Wing family.

On January 10, 1833, he was married to Prudence Maria, daughter of Thomas Young, of Wayne county, New York, with whom he lived for over fifty-five years, she having preceded him only about one year to the eternal world. They had no children, except two whom they adopted and raised. It is thus seen that Dr. Wing was a quiet, industrious and scholarly minister of the Presbyterian Church for nearly sixty years. These were years remarkable for their stir and development, both in Church and State, in all of which he bore his humble and gentle part, and then passed peacefully away to his everlasting reward.

Rev. Joseph Alexander Murray, D. D.

The above well-known and highly-respected member of Carlisle Presbytery, was the youngest son of George and Mary (Denny) Murray. He was born in Carlisle, Pa., October 2 1815. His father was a native of Pittsburgh, Pa., and was the first white child born within its city limits, but had spent the greater part of his life in Carlisle, Pa. He was a man distinguished for a high-toned and excellent moral and religious character. Mrs. Murray, his mother, was a woman of good family connection and of cultivated and refined christian character.

Joseph A. was the youngest of several children. His early education was acquired in Carlisle, and he was a student in Dickinson College, in the time of the presidency of Dr. J. P. Durbin, but completed his college course in the Western University of Pennsylvania, at Pittsburgh, Pa., from which he graduated in 1837. He entered at once the Western Theological Seminary in Allegheny, Pa., from which he graduated in 1840.

During his college and seminary course he was a member of the family of his cousin, the Hon. Harmer Denny a wealthy and distinguished citizen of Pittsburgh, Pa., and for a number of years a member of Congress and prominent and influential in the politics of the nation. Here, in addition to the educational advantages which he enjoyed, he had the benefit of

L. A. Murray.

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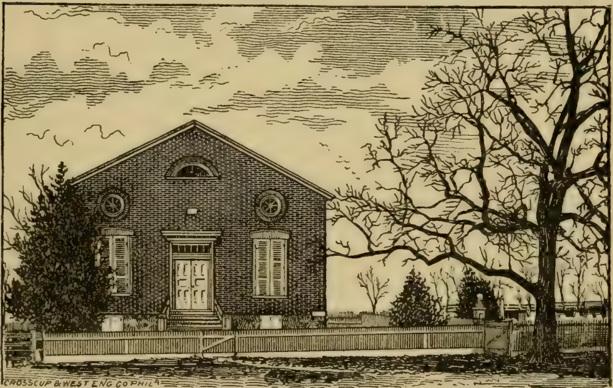
contact with a large and influential social circle, and the opportunity of seeing and meeting many of the leading public men of that day. The associations of these years were largely influential in imparting to him those urbane manners and that dignified and courteous address for which he was so well known among his ministerial brethren and in the community generally. Many of the acquaintances and friendships then formed, he continued to keep up by correspondences and interchange of personal visitations through life.

After his graduation from the Theological Seminary he was licensed to preach by the Presbytery of Ohio. For six months he supplied the Presbyterian church of Marion, Ohio, and from it received an unanimous call to become its pastor, which he respectfully declined. During a visit to Carlisle, Pa., he preached to the united congregations of Monaghan (Dillsburg) and Petersburg, and from them received a call to become their pastor, which he accepted and was ordained over the same April 13, 1842. In this charge he continued to labor usefully and successfully for a period of sixteen years.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Monaghan Church, built in 1849.

In 1858, in consequence of impaired health, he felt constrained to seek a dissolution of his pastoral relation. His request having been reluctantly granted and his constitution having been always feeble, he retired to Carlisle. On this account he never afterwards felt at liberty to resume the responsibility and active labors of a pastoral charge, although much of his time, as strength would permit and opportunity offered, was spent in supplying churches, filling vacant pulpits and assisting his ministerial brethren in special services. Not long before his decease, his old congregation at Dillsburg, as a mark of their respect for him as a former pastor, made him pastor emeritus.

In addition to his general interest and activity in everything pertaining to the advancement of the church at large, his scholarly habits and tastes manifested themselves in a variety of ways. His library steadily increased in the number of its volumes and in value from year to year. His disposition to indulge in antiquarian, historical and biographical research led to the accumulation of much material by him of great value in each of these directions. A few years before his death he claimed to have rescued from the ragman's stock of material manuscripts and records of local and general historical interest. So widely had his peculiarity in this respect become known of late years, that by personal interviews and correspondence by persons far and near, information was sought of him on a great variety of topics of a historical and biographical character. And such were the resources of information and documentary evidence at his command, and his painstaking accuracy, and his pride and pleasure in giving the information sought, that such demands, however great, were never regarded by him as burdensome, and he came to be widely regarded as a recognized authority in all such matters. He was a corresponding member of the Numismatic and Antiquarian Society of Philadelphia, a member of the Historical Society of Pennsylvania, and also of the American Philosophical Society. Of the Hamilton Library Association of Carlisle he was secretary from the time of its organization to his decease.

In 1869 he received the honorary degree of Doctor of Divinity from the University of Western Pennsylvania. For many years prior to his decease, he was a director of the Western

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REV. ANDERSON B. QUAY.

Yours truly
A. B. Quay

Theological Seminary of Allegheny City. In it he took a deep interest. During his last illness, he had the satisfaction of carrying out a long-cherished plan of founding a scholarship in it by the donation of three thousand dollars. For this generous and self-denying gift, the board of trustees of that seminary expressed their grateful appreciation and tendered to him their heartfelt sympathy and assurance of their prayers for his support in the time of his great suffering and sore affliction.

Dr. Murray was also a frequent contributor to different secular and religious periodicals of his day, and several of his public addresses were published. During a long protracted illness and under painful sufferings from disease, he maintained to the end an unusual interest in all the affairs of church and State, and of the community in which he resided, and was much gratified and comforted by the oft-repeated expressions of sympathy and kindness which he received from his many friends.

In April, 1843, Dr. Murray was married to Miss Ann Hays Blair, daughter of Mr. Andrew Blair, a prominent citizen of Carlisle, Pa., and a leading and active ruling elder in the Second Presbyterian church from the time of its organization to his decease. She died in 1875, leaving him with a daughter, their only child.

In 1879 he was again married to Miss Lydia Steele Foster, also a native of Carlisle, but for many years a resident of Philadelphia. She was the daughter of Crawford Foster. She survives him. Her high Christian character and her womanly and constant tender care of him contributed greatly to the support and comfort of the later years of his life, as well as to the mitigation of his sufferings during his last illness. He passed quietly and calmly away, as one falling asleep, on November 27, 1889, in the seventy-fifth year of his age.

Rev. Anderson Beaton Quay.

The subject of this sketch was born at Charleston, Chester county, Pennsylvania, May 22, 1802. He was the son of Joseph Quay and Assenath Anderson, who lived in what is now Schuylkill township, Chester county, near Phœnixville. Pa.

Mrs. Quay was a daughter of Patrick Anderson, who was the first white child born in that township. Patrick Anderson was a captain in the French and Indian war, and on the breaking out of the Revolutionary war was, along with Anthony Wayne, a member of the Chester county committee. He went into the service, in 1776, as captain of the first company musketry battalion, and after the battle of Long Island, in which Colonel Atlee was captured and Lieutenant Colonel Perry killed, he commanded the battalion. In 1778 and 1779, he sat in the Pennsylvania Assembly, and his son, Isaac Anderson, represented that district in Congress from 1803 to 1807. Patrick Anderson's wife, Ann Beaton, was the daughter of Daniel Beaton, who, during the Revolution, was most active in military affairs. Patrick Anderson's father came from Scotland in 1713, and afterwards married Elizabeth Jerman, daughter of Thomas Jerman, a noted Quaker preacher, who came from Wales and settled, about 1700, in the Welsh settlement in Chester county, Pa., where he erected one of the first mills in the province.

Joseph Quay, father to Rev. A. B. Quay, was a saddler. He served in the war of 1812, and died soon afterwards, leaving a widow and five children, four sons and a daughter. He was buried in the Anderson burying ground, near Phœnixville, Pa.

The Quays, according to a family tradition, came from the Isle of Man to Canada, and from thence to Pennsylvania. Joseph Quay, at his death, left very little property to his widow and children. Anderson B. Quay, the eldest son, only a lad at his father's death, worked upon a farm for some years, and subsequently commenced to learn the trade of a tailor. This he abandoned, however, in a short time. Owing to the circumstances in which the family were left, young Quay had only very meagre educational advantages. Up to the time he entered upon his theological studies, he was almost self-educated. His son, Senator Quay, remembers of hearing his father frequently tell of having studied his Latin grammar "between stitches," while learning the tailoring trade.

He entered Princeton Theological Seminary in 1827, and continued two years in that institution. He was licensed by the Presbytery of New Castle, September 21, 1830, and ordained by the same Presbytery, May 12, 1831. He was pastor of the united churches of Monaghan and Petersburg in the Presbytery of Carlisle, from the fall of 1831 to 1839; of the church at Beaver, Pa., from 1841 to 1844; of the church of Indiana, Pa., from 1845 to 1851; agent of Colonization Society from 1851 to 1856. He died at Beaver, Pa., September 22, 1858, in the fifty-seventh year of his age. Mr. Quay was regarded as an earnest and impressive preacher of the gospel, and faithful in the performance of pastoral duties. He was tall of stature, and a man of good social qualities and ardent in his attachment to friends. The writer spent an evening in company with him in early life, and remembers his personal appearance and his cordial greeting of his friends.

Mr. Quay was married to Catherine McCain, whose parents died when she was an infant. By her he had eight children, four sons and four daughters: Sarah Stanley, married to Dr. Thomas Dickson; Martha and Mary, who died in infancy; Lindley Rutter, named after the Rev. Lindley C. Rutter, long pastor of Chestnut Level Church, Pa., who died young; Thetta, who married J. C. Prentiss; Matthew Stanley, Jerome Anderson and Elliott Swift. The last was named after Dr. Elliott Swift, of Allegheny City. Jerome Anderson, the second surviving son, was born in 1838. He is superintendent of the Reform School at Morganza, Washington county, Pa.

The youngest son, Elliott Swift, was born in 1840. He served during the civil war first as second lieutenant and afterwards as first lieutenant in the Seventh Ohio infantry, and subsequently as assistant adjutant general on staff of General E. B. Tyler. He died during the war, unmarried, from disease brought on by exposure.

Matthew Stanley Quay, the eldest and more distinguished son, was born in 1833, graduated from Jefferson College in 1850, and was admitted to the bar in 1854. He was a lieutenant of the Pennsylvania Reserves; colonel of the One Hundred and Thirty-fourth Pennsylvania volunteers, and assistant commissary general and military state agent at Washington during the war. He was Secretary of the Commonwealth of Pennsylvania, under the administration of Governor Hoyt, from 1872 to 1878, and became Senator of the United States, from March 4, 1887. He is prominent and influential as a political leader in the Republican party, not only in Pennsylvania, but also in national politics.

Rev. John Jay Pomeroy, D. D.

This excellent and truly pious minister of the gospel was pastor of the Central Presbyterian church of Chambersburg, Pa., at the time of his decease. He was the eldest son of the Hon. Thomas Pomeroy, of Roxbury, Franklin county, Pennsylvania, and was born there September 8, 1834.

His mother's maiden name was Miss Mary Wilson, a most excellent woman, who lived to see most of her children members of the Presbyterian church and two of her sons in the Christian ministry.

John continued at home with his parents, in Roxbury, having the advantages of the village public school, until the spring of 1849, when he entered Tuscarora Academy, Juniata county, Pa., where he remained for some time and then became a clerk in a store in Academia and afterwards in Port Royal, Pa.

In 1852, he returned to Tuscarora Academy and there renewed his studies with a view to entering college, and in the fall of 1854 entered the sophomore class of Lafayette College and graduated July, 1857. After graduating he taught a private school for one year in Rodney, Mississippi. In September, 1858, he entered Princeton Theological Seminary, graduated in April 1861, and was licensed to preach by Carlisle Presbytery, April 10, in the Pine Street church, Harrisburg, Pa. He was called to the Presbyterian church of Dover, Delaware, June 1, 1861, and was ordained and installed pastor of that church by the Presbytery of Lewes, November 28, 1861. He continued in that relation only one year, when the following incident led him to sever his connection with it and become a chaplain in the army. A company of Union soldiers had been formed in Dover, with George Massey, Esq., a member of Mr. Pomeroy's congregation, as captain. The Sabbath after the company's

John Jay Pomeroy

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departure for the army, Mr. Pomeroy, in his prayer in the public services of the church before the sermon, prayed earnestly for the Divine favor and blessing upon the members and officers of the company, for God's protecting care over them and for their preservation from sickness and in times of danger; and for His blessing upon the cause in which they had enlisted, and the preservation of the union. When he opened his eyes at the close of his prayer, he found that nearly the entire congregation had left the house because of their sympathy with the Southern Confederacy. Among the few that remained was Mr. Higgins, who in the winter of 1888 and '89, was elected by the Delaware Legislature to the United States Senate. His principal rival candidate for that position was George Massey, Esq., the captain of the Dover company. Both of these gentlemen were warm personal friends of Rev. Mr. Pomeroy, when in Delaware and up to the time of his decease, and he had taken a great interest in the senatorial contest the winter previous to that in which he was called away by death.

After leaving Delaware he was appointed chaplain to the Thirty-second regiment of Pennsylvania volunteers, known as the Third regiment of the Pennsylvania Reserves. He served in this capacity from October 12, 1862, to June 17, 1864, when the term of the regiment expired. By reason of his upright and consistent conduct and the faithful performance of his duties as chaplain, as a preacher of the gospel and his kind and respectful attention to officers and men, and especially by his faithful ministrations to the sick and wounded, he commanded the respect of all the officers and men with whom he had been associated. It was a common thing for him during the marches, to dismount from his horse and place upon it some sick or lame soldier, and he march with the men.

On September 15, 1864, Dr. Pomeroy was appointed chaplain of the One Hundred and Ninety-eighth regiment Pennsylvania volunteers and served with that regiment until the close of the war. After the regiment had returned to Camp Cadwalader, at Philadelphia, a handsome gold watch was given to Dr. Pomeroy, with this inscription on the inside of the case:

**Presented to the
Rev. John J. Pomeroy,
Chaplain of the 198th Reg't. P. V., As
a token of esteem, by the Non-
Commissioned Officers and
Privates of the Regi-
ment.
March, 1865.**

Dr. Pomeroy carried the watch to the time of his death. In 1866 "The Military Order of the Loyal Legion of the United States," was organized in Philadelphia and a vigorous effort was made by some of its members to elect for its chaplain the priest of the Irish brigade who held mass on the battle-field of Gettysburg, and who it was thought would be elected as he was very popular among the officers. General Sickel, however, at the last moment nominated Dr. Pomeroy who was elected without an effort.

August 29, 1865, Mr. Pomeroy was called to be pastor of the large and strong church of Upper Octorara, near Parksburg, Chester county, Pennsylvania, where he continued to minister to that people with great fidelity and success for ten years. In the year 1875 he received a call from the First Presbyterian church, Rahway, New Jersey. This call he accepted, and was, with much reluctance by his Presbytery and people, released from the Upper Octorara church. He was installed as pastor of the First Church of Rahway, April 29, 1875. Here he continued with his usual prudence and fidelity in all his ministerial duties for nearly another decade of years, winning the warm attachment of the people of his own congregation and commanding the highest respect of the entire community.

As in his previous charge at Octorara, his faithful ministrations of the gospel had the seal of the divine favor, in the way of constant additions to the church of members on profession of their faith In the spring of 1884, he received a call from the Central Church of Chambersburg, Pa., and was installed pastor of the same April 10, of that year. Of this church he was the faithful and beloved pastor up to the time of his sudden and unlooked for death, December 1, 1889. By his exemplary life, great fidelity in all his duties, and his eminent piety and prudence, he steadily grew in the esteem of his people and won the confidence and respect of all classes in the community, and at the time of his decease was one of the most highly respected and esteemed ministers of his Presbytery.

Dr. Pomeroy's death occurred, after two week's illness. Saturday evening, November 9, he was in the best of health. After the burial of one of his closest friends, Major J. C. Austin. he called upon a parishioner, on East Queen street, Chambersburg. The porch was being repaired and a board was insecurely placed upon it. Through this Dr. Pomeroy stepped and a slight wound on his right leg was the result. The next day he conducted services, and on Wednesday night prayer meeting. Friday, November 15, erysipelas set in and progressed so rapidly that within a week his condition was regarded as critical. He appreciated the fact that his recovery was very doubtful, and bore his sufferings without a murmur.

He died Sabbath morning, December 1, 1889, in the fifty-sixth year of his age. The funeral services were held in the Central church, on the following Wednesday, at 2 P. M. Many of the members of the Carlisle Presbytery were present and a large congregation of the citizens of Chambersburg and vicinity.

The services at the church were conducted by Rev. C. R. Lane, D. D., assisted by ministers most nearly resident to Chambersburg.

The following address was delivered by Rev. J. Agnew Crawford, D. D. Dr. Crawford said:

"This, our brother here, whom we call dead, went away to God early on the morning of last Lord's day. And this was arranged for him with what seemed indeed a divine propriety. For what so becoming as that he, spent with pain, wasted by disease and tired in the tasks of life should, shutting his eyelids in the dark and as the week was going out, open them early on the morning of the everlasting Sabbath.

"It was one of the finest sayings of the Pagan Seneca, 'that day which you dread as being your last is the birthday of eternity,' and so our brother found it, as a Christian believer, dying, living instantly again on that holy Sabbath morn. The men of faith who go hence and go up on that day, would seem to make the sky in specially favorable condition. It is the Lord's own day. Hallowed indeed it is. Fragrant it is with the many memories of Him, and with the odors of that upper Paradise of which the bloom and the beauty are forever. Our brother had it as his ascension day.

"He lay sick but a little while, and, although it was said that the risks were great, and that what are called the chances were against him, it was hoped by us all that he would recover. Many a prayer went up that he might, and, when it was known that he was dead, there was sincere sorrow in many a home and in many a heart in this town. Dr. Pomeroy's position here as a minister of Christ was assured. Though he had lived among us but a few years, his worth and his spiritual power were fully admitted. The impression which he made was that of a man who was very much in earnest in pushing his holy work. He lost no time. He was drawn off by no side issues that one could see. He was sincere, devout, self-denied, full of sacred zeal, ready for any essay which his high calling might require of him. He had the courage of the soldier, and the tenderest sympathy as well. He stood upon his rights, and went in the line of his convictions, doing, with a true resolve, what he took to be his duty. Loving the truth and the peace he sought to advance them both.

"He was an earnest preacher. He impressed us as one who had the heartiest belief in the gospel of the Son of God, and who felt the attraction of the cross. It was easy to see that he meant what he said, and that he took his fellowmen to be lost, except as they were reached by the mystic power of that cross. So he would help them by that which had helped and saved him. He, therefore, threw himself into his sermons, and seemed bent on getting the truth into the hearts of his hearers.

"Faithful," is the word by which, largely, the career of our brother as a minister may be described. What Nehemiah said of his brother we may say of this our brother, 'He was a faithful man and served God above many.' He is entitled to this inspired sentence as his epitaph: We thought him instant in season out of season. The Apostle's idea of a steward was well realized in him, 'It is required in stewards that a man be found faithful.' Our brother was diligent, studious, making conscience of bringing into the holy place the beaten oil. Again and again, calling at his study, I found him busy with his books. He was devoted to his church, not sparing himself that he might advantage her, and ready, if at any time her way seemed hedged about, to take the narrow places along with her. His interest in the affairs of the Presbytery and of the church at large was evident, and he ever played his part well.

"Our brother had, in a large degree, the regard of his ministerial brethren. And there was not one of us who would not at any time have welcomed him to the pulpit, and made way for him to the homes of our people. To us he seemed a man who could not do a small or doubtful thing, whose aims were the loftiest and best, and whose walk as a minister was along the higher places of the field. He had an ear for any sufferer's cry, and it was, as we know, while upon an errand of mercy that he met the mishap which cost him his life.

"It is to us now for a lamentation that such was the nature of his sickness, such his physical prostration that we could not talk with him in his closing days. We should have been more than glad to have heard from him while he was walking through the land of Beulah, which, for a Christian, reaches, as Bunyan tells us, all the way up to the river of death, and in which land, he says, the sun shineth night and day, where the whole air is very sweet and pleasant, where the King's gardens are in which he himself walks, and whence the splendors of the eternal city can be seen. But this was denied us by Him who arranges all and who doeth all things well. Enough to know in what safe custody we left him, enough that He to whom he had long ago given himself, and whom he loved and served, still led on. He has gone to God, having left here the savor of a holy life, and the good name, which is better than precious ointment, and the proofs of that diligence and fidelity which have indeed a lustre of their own. He cannot be forgotten here, nor in the other fields which he wrought so well, nor among his soldier friends with whom he stood in the war for the Republic.

"We mourn him dead. We would fain hail him crowned and complete in the presence of his Lord."

An earnest and very appropriate address was also made by his most intimate and life-long friend, the Rev. John A. Liggett, D. D., of Rahway, New Jersey, which our space will not let us here insert.

Dr. Pomeroy was married on January 28, 1869, to Mary H. Moore, eldest daughter of Hon. Robert Moore, of Danville, Pa., who, with six children, survive him.

When spoken to a few days before his death as to the place of his interment, his answer was, "The soldier should lie where he falls." His wishes were complied with, and on Wednesday afternoon, just as the sun was sinking behind the mountains he has known from youth, all that was mortal of Rev. John J. Pomeroy was consigned to the tomb in Cedar Grove cemetery, Chambersburg, Pa.

Rev. John Mitchell Mason, D. D.

This most noted of American divines was president of Dickinson College from 1821 to 1824, and during that period a resident of Carlisle and a minister and educator within our bounds, and on that account has been included in this series of biographical sketches. Many of our more prominent ministers and laymen were students under him at that time, or previously in the theological seminary of which he was the chief instructor in the city of New York, and received the impress of his powerful intellect and grand character.

John M. Mason was one of seven children of the Rev. Dr. John Mason and Catharine Van Wyck, his first wife, only three of whom lived to maturity. The oldest, a daughter named Helen, married Matthew Duncan, a merchant of Philadelphia, and was the mother of the Rev. John Mason Duncan, D. D., long pastor of the Associate Reformed church of Baltimore, Maryland. The third, Margaretta, married the Hon. John Brown, one of the first United States Senators from Kentucky. The second child is the subject of this sketch.

Dr. John Mason, in the year 1761, when a young man and a teacher of philosophy at Abernethy, Scotland, in answer to overtures from the Associate Presbytery of Pennsylvania, and an earnest invitation from a small band of Associate Presbyterians in the city of New York, which had separated from the First Presbyterian church of that city, "because incurably dissatisfied with the system of Psalmody," adopted by that congregation, was ordained and sent over to take charge of the Associate Presbyterians of the city of New York.

On his arrival the people who had sent for him met together in a private house for his reception. When he saw their fewness in number and their manifest humble and limited circumstances, he felt constrained to ask, "if they were all there, and whether they felt able to support the ordinances of the gospel among them?" After a pause, painful and protracted; a pious old lady is said to have answered, "We will try." A formal call was made out dated May 25, 1762, and signed by less than forty persons. Their first house of worship was a small frame building on the south side of Cedar street, near Broadway. Mr. Mason's ministry was blessed in the steady growth of his congregation. The first church edifice gave way to a larger and more commodious stone one in 1768. His labors were interrupted by the Revolutionary war. At its close he resumed and continued them with great earnestness, devotedness and efficiency, until his death in 1792.

Dr. John Mason took a leading and active part in the formation of the Associate Reformed Synod and was the most earnest advocate and ablest defender of that movement. Dr. Samuel Miller, in his life of Dr. Rogers, speaks of him "as a man of sound and strong mind, of extensive learning and of unusually fervent piety. Few ministers have ever lived in New York in so high esteem or died so generally and deeply lamented."

John M. Mason was born in New York City, March 19, 1770. He inherited the sterling qualities of his father, became one of the most distinguished preachers of his age, and left his impress upon the church and upon the country as few men have done. Consecrated to God from infancy and brought up in a family noted for its strict orderly proprieties and high parental authority, at the age of nine years he evinced the effect of careful religious instruction and intelligent religious training in becoming the subject of deep religious conviction and much religious anxiety.

After years of earnest struggle he determined through grace to follow Christ, depending upon the promised aid of the Holy Spirit.

In 1787 he entered Columbia College from which he graduated with the highest honors of his class in 1789. The professors regarded him as a student of great promise. His public performances at that time showed high attainments, thorough mental discipline, power of continuous thought, great force of expression, minute acquaintance with history and the classics, and great skill in using them both in the way of illustration and ornamentation in speaking and writing. He especially excelled in the ancient classics and philosophy, the two departments in which his father was distinguished.

From the time he left college his face was set steadfastly towards the Christian ministry. Two years were spent in biblical studies under his father, continuing at the same time the further prosecution of study in Latin and Greek. It was at this time he made himself familiar with the original languages of the Sacred Scriptures and which proved afterwards of such special advantage to him in his stated Sabbath morning expositions of the different books of the Bible and as a teacher in the theological seminary, in both of which he became so preeminent.

In the prosecution of his theological course, his father made the Bible the one great text-book and he labored most of all to become thoroughly acquainted with it, not only in the original languages in which it was written, but with all the aid which could be derived from ancient Bible geography, biblical antiquities and the customs and manners of Oriental nations. And in connection with this thorough study of the Sacred Scriptures, he was led to study subjects rather than books or systems of divinity, following in this respect the order of doctrine set forth in the Westminster Standards. The aim was to have him exercise his own faculties in the investigation of subjects rather than merely absorb what other men have thought and written.

At one time he became discouraged by the slowness of his progress, and complained to his father that three hours of the closest application had become insufficient to solve a single difficulty. His father's reply was, "if you thoroughly master a real difficulty in three weeks you will be doing remarkably well."

His own view came afterwards to be "that to see the precise point of a difficulty and to be able clearly to define it in one's own mind, is more than half the battle in order to its full solution; and to reach the solution ourselves is infinitely better than to have it solved for us by others. The habit of investigation must be formed by each one for himself."

At this particular period of his life, an incident occurred which strikingly illustrates the mental peculiarities of father and son. One morning the father came into the son's room with a paper in his hand, and requested him to read an article in it, which he said was a triumphant vindication of the Christian Sabbath in answer to an infidel attack upon it which had appeared shortly before. The confusion of the son betrayed the authorship of the article. The latter on this discovery without a word more, withdrew, and in his study subjected the article to the most critical examination and pointed out every defect which the closest scrutiny could detect, as to structure of sentences, diction, style and argument, and with these strictures carefully written out returned it to the son. The lesson taught was that even in regard to our most successful efforts, higher degrees of excellence are attainable.

In his diary, through all this period, he makes record of his failures in duty, of his gratitude for God's mercies, and especially in causing him to be born of parents so eminent for piety, so faithful in their instructions, and in enforcing them by authoritative precepts and corresponding example. He was thankful to God that he had become accustomed to habits of filial obedience and kept from temptations to vice and wickedness, by wise and firm parental government, and had been supplied with everything necessary to the prosecution of his studies and the investigation of truth, which enabled him to secure an education adapted to render him useful to the church and the world.

He was still more thankful that God had not permitted him to rest satisfied with external decency, but had awakened his conscience to a sense of his guilt and defilement, and notwithstanding his obstinacy and carelessness and his grieving of the Holy Spirit, had not cut him off in his iniquity and cast him into hell, as His unimpeachable justice might have led him to do. He was thankful that God did not suffer him to be content with his own righteousness; that He had not abandoned him to despair, but had led him to be pursuaded of the perfect righteousness of Jesus Christ, and to find in His atonement an adequate satisfaction for his sins and ample ground for his justification before God: and for revealing Christ to him through the Word and by His spirit more and more in all His offices as his Redeemer, and for enabling him to renew his covenant from time to time with Him, leading him to take God to be his God in Christ; the Lord Jesus to be his Saviour, and the Holy Spirit to be his guide and comforter, and in constraining him to dedicate himself to His service in the ministry of His Son.

After spending nearly two years in this way with his revered father, in 1791 he sailed for Scotland to spend one year in the University of Edinburgh, and another year on the continent in the further prosecution of his studies in Hebrew and in the Arabic, Syriac and other cognate languages.

His father's aim in sending him abroad was three-fold: "higher accomplishment in his profession, a wider range of general knowledge, and such an acquaintance with cultivated Christian society abroad, as might contribute to his future usefulness."

Before taking leave of him his father placed in his hand an extended letter, in which he gave him such counsel as his sense of parental duty and his tender regard for him prompted him to write; a letter in which the father's theory and practice of the sacred ministry and the maxims and model on which the character and work of a minister should be formed and guided are most concisely stated. This letter contains priceless counsels to every young man setting out in life. It cannot be too highly commended to the attention of all educated young men, especially to all candidates for the ministry. In it, among other things, he says, I wish you to have the character of a gentleman. Go freely into every respectable company. Be modest and attentive in company, avoiding equally loquacity and silence. Be very attentive to ladies, and let every part of your conversation towards them be marked by the most refined delicacy. Never speak to the disadvantage of any absent person, nor hurt the feelings of any person present. Be very kind to pious poor people, and converse familiarly with them. Have few intimate friends, and be nice in the choice of them, and give the preference to those who are the most eminent in piety, learning and politeness. Consider manly exercise an important duty in which you may serve God in preserving your health, and defending you against hypocondriac affections.

These things are important, but the following things with others he regarded as of much more importance: Keep your eye upon the state of your soul, the principles which govern your conduct and the great realities of eternity. To be a Christian and to live a Christian is the sum of your happiness and duty. Never neglect the reading of the Scriptures. Be attentive to every part of the Bible. Mark the texts which touch your heart, and while the impressions are fresh prepare schemes of discourses upon them.

He would have him be very attentive to the study of the Hebrew language, and the Arabic, Syriac and Chaldaic, to study carefully the leading religious controversies, to read the Early Fathers, and the Apostolic Constitutions, to attend particularly to the purity of his own language and to study to express his own sentiments with propriety and ease. Labor, said he, to have clear ideas of things and to acquire the habit of speaking in a plain, neat, and unaffected style, avoiding bombast and vulgarity. Remember superficial study and writing in youth make a weak old man. Fill your discourses with useful matter. Go to the pulpit so possessed of your notes as to be able to speak with dignity, propriety and ease.

Let the peculiar doctrines of the gospel be your principal subjects. Do not neglect morality, but see that you enforce it chiefly by arguments drawn from redeeming grace. Give faith and obedience their due prominence. Acquire command of your voice, never speak louder than necessary. Consider your hearers your fellow sinners. Preach to yourself and you will preach well to others. Be serious and pointed and you will command attention. If any person treats you in an unbecoming manner, take no notice of it, but pray for him and treat him as though nothing occurred. Never give an expression to an unfavorable report of any one.

These wise and affectionate counsels were not unheeded, but received ample illustration in the distinguished and useful life of him to whom they were addressed.

In the meantime he crossed the ocean and joined the divinity class in the University at Edinburgh. He was honored with the friendship and esteem of the learned professors and other distinguished ministers, among whom were Dr. Hunter, the author of Sacred Biographies, Dr. John Dick, the theologian, professor Dugald Stuart, the philosopher, and Dr. John Erskine, the eminent and eloquent preacher, and formed enduring intimacies with many of his fellow students.

Edinburgh at that time was a place of literary eminence and young Mr. Mason was admitted to a society which both excited and fed the desire for knowledge. He was the guest of a pious uncle, a merchant and brother of his father.

While thus earnestly engaged in the prosecution of his studies and in the conflicts with the plague of his own sinful heart, his father suddenly failed in health, and soon after was called away by death. This unexpected change made it necessary for him to terminate his studies abroad at the end of the first year and to return to New York. He reached home in September and was licensed by the Associate Reformed Presbytery of Pennsylvania in the city of New York, October 18, 1792. From this time he felt as never before that he was no longer his own, but the servant of Jesus Christ. His prayer was that "God would help him to feel the power of his truth upon his own heart, and as he believed so speak for the Lord Jesus Christ."

The church in which he had been raised, the church of which his father had been pastor from the time of its organization, "a father," said he, "such as few have had the happiness of having," at once sought his services. After supplying them for a few months, he was unanimously called to be their pastor, in March, 1793, and was duly ordained and installed in April 1793.

May 13, 1793, he was married to Miss Ann Lefferts, a pious and cultured young woman of a Reformed Dutch family, in New York city, which proved in all respects an eminently happy union, and continued through life, she being his survivor at the time of his decease. Mrs. Mason is described as "a woman of sound judgment, cheerful disposition, of refined taste, cultivated and pleasing manners. To her good sense and unaffected piety she added the accomplishments of a cultivated mind, and a warm heart, and as in all respects equal to the practical duties of her station."

Mr. Mason now entered upon his grand career as a minister of the gospel. He filled the position to which he had been called, with the greatest acceptance and increasing distinction and usefulness for seventeen years.

The saintly and devoted Mrs. Isabella Graham, a parishioner of his father, grandmother of Dr. George Bethune, and who was present at the death of his father, thus wrote: "I had the honor to close his dear eyes, and to shut those dear lips from whence so many precious truths have proceeded." A letter, written by her in 1793, to a friend showed the favor with which the son was received and the high estimation in which he was held. "Our young Timothy is a perfect champion of the Gospel of Jesus. The Lord has well girded and largely endowed him. He walks closely with God and speaks and preaches like a Christian of long experience. He is reckoned a lad of great talents and an orator, and many, even of the idle and the careless, go to hear him."

His influence soon extended beyond the circle of his own people and the boundaries of his own denomination. He took rank at once with the leading preachers of the different branches of the Protestant church and finally became conspicuous among the foremost preachers of his age.

In the first year of his ministry, his fast day sermon was requested for publication. It dealt with the nature and prevalence of public sins, and the obligations of the people under the moral government of God. Not long after a thanksgiving sermon was published; and next to this, his discourse entitled "Hope for the Heathen," which was preached before the New York Missionary Society, soon after its organization.

During the first ten years of his ministry, his church, though small in numbers when he took charge of it, was increased by an addition of six hundred members on profession of their faith and had become one of the strongest evangelical churches of the city. His success was not due to any mere rhetorical arts or displays of oratory, but to the able, pointed and faithful preaching of the Gospel. This rapid growth was made notwithstanding great strictness and care as to the qualifications of those admitted.

Near the close of the century his "Letters on Frequent Communion" appeared, had an extended circulation, and made a great impression. The practice of the Associate Reformed Presbyterian Church, up to that time, had been to administer the ordinance of the Lord's Supper only once, or at most twice, in a year, preceded by a day of fasting and followed by one of thanksgiving. The object of these letters was to bring about a more frequent celebration of the communion, and with what the writer regarded greater Scriptural simplicity. The letters had great influence and were largely instrumental in producing the desired result.

At the opening of the present century Mr. Mason felt that the great want of the church in this country was a largely increased supply of well-qualified ministers of the Word. As he knew from experience the advantages of a thorough theological education, he was among the foremost to discern the great want of the times in this respect and became exceedingly anxious not only that the number of ministers should be increased, but also that the necessary means for the thorough training of candidates for the sacred office should be devised and adopted. This led to his projection of a plan for a theological seminary, which he submitted to the Synod of the Associate Reformed Church for its approval. The seminary was to be established by the Synod and subject to its control. The plan was approved in 1801, and carried into effect in 1804.

Mr. Mason was chosen its first professor, and also appointed to visit Scotland for the purpose of securing a supply of ministers and candidates to meet the present urgent want of newly-organized and vacant churches, and also to solicit aid in money and books for the projected theological seminary. On his visit to Scotland he was received with the most marked cordiality. The Associate (Bergher) Synod, anticipating the object of his mission, had appointed a committee to confer with him on his arrival and to aid him in its accomplishment. By their advice he repaired at once to the Divinity Hall at Selkirk and laid before the principal and the students and placed in the hands of the committee of co-operation a memorial, setting forth with great clearness and force the vacancies and the prospects of rapid growth of the Associate Reformed Church in America, and the necessity and importance of the ministry of a young and rising church in a new country being both intelligent and pure. The ablest ministry, other things being equal, would do most honor to the gospel and most good to the souls of men. An illiterate ministry had always proven detrimental to the peace, purity and growth of the church. "America," he afterwards wrote, "is in unspeakable danger of being overrun by declaimers, whose zeal without knowledge will in the end do more mischief to the church of Christ than the enmity of open foes." Mr. Mason was presented to the Associate Synod, at its meeting in April, 1802, and in his report to his own Synod on his return, he said, "nothing could exceed the frankness, affection and zeal with which they manifested their interest in the Associate Reformed Church of this country and their desire to do all they could to promote its prosperity."

The matter which was uppermost in interest and importance in the mind of Mr. Mason—that upon which his heart was most strongly set, was the matter of founding a theological seminary which might prove to be a perpetual source of supply to the churches of America.

During his visit to Scotland, in Edinburgh, Glasgow and everywhere he went, he made an impression for talent, genius, eloquence and greatness, which no other American has ever equaled. Wherever he was announced to preach the people flocked after him. His commanding person, his majestic voice, his solemn sense of his position and his whole demeanor in the sacred desk, never failed to arrest the attention and raise the expectations of his audience, and to impress all present that he was indeed an ambassador of Christ, a steward of the mysteries of God. It was during this visit that he preached in Edinburgh his famous sermon entitled "Living Faith," and in London, at the invitation of the London Missionary Society at its annual meeting, his sermon entitled "Messiah's Throne." The meeting was held in Tottenham Court Chapel, on May 13, 1802. There was an audience of five thousand people and above three hundred ministers. Those who have read this sermon, and add to it the glow which he gave to it from his own ardent temper, and the expression given by the wonderful compass and varied intonations of his splendid voice, are not surprised at the glowing accounts published as to the effect of it upon those present.

An incident showing the effect produced, was the impression made on the great preacher, Robert Hall, one of the most intellectual and accomplished pulpit orators of his day, who went forth from that service, "declaring that he would never be able to preach again." That discourse made Mr. Mason, for the time, the idol of London. It served to bring him the most importunate invitations from all directions and greatly to advance the object of his mission. The dignity of his person, the grandeur of his conceptions, and the persuasive force of his eloquence, filled his hearers with rapture. Every feature of his countenance, and the very palor of his face, it is said, gave impressiveness to his utterances. His voice sounded out at times like a trumpet, and then thrilled all within its sound by its deep, pathetic tones. Never was human eloquence more grand or effective.

Mr. Mason returned home in the following September, accompanied by six ministers, with the view to their settlement in this country, and with about five thousand dollars in money and three thousand volumes for the seminary. In October, when he made his report to the Associate Reformed Synod, that body declared that his very important mission had been executed with great fidelity and zeal, and that the dignified and the liberal reception given to their representative, the serious attention shown to the interests of the church in this land, and the number of brethren sent over to become their co-laborers, entitled them to our highest acknowledgments and deepest gratitude.

Mr. Mason from this time was over-burdened with work and correspondence. The seminary went into operation in 1804, and at once attracted students and attained to a high degree of respectability. Of it Dr. Mason from the beginning was its first and chief professor. The whole course of instruction fell principally upon him.

In 1806 he projected the Christian Magazine, of which he and Dr. Romeyn were the editors and to which they were the chief contributors. Dr. Mason's articles, while often of a highly polemical character, covered a great variety of topics, and showed his familiarity with many departments of human learning.

In 1810 he formed the purpose of establishing a new congregation and erecting a larger and more commodious church edifice on Murray street. With this view he asked and obtained a dissolution of his pastoral relation. It was on this occasion that he delivered the speech which is included in his published works, assigning the reasons for this movement, which takes rank with his ablest productions. In this address to the Presbytery, he stated the grounds upon which he made this request with a power of argument and force of eloquence which it is thought perhaps he himself never excelled, and paid a tribute to the memory of his father, which was alike honoring to father and son.

It was during this interval between his resignation in 1810, and his entrance into his new house of worship in 1812, that the infant church to which he ministered, by invitation worshiped in the Presbyterian church in Cedar street of which Dr. Romeyn was pastor. By reason of the very intimate and mutually pleasant relations into which the two pastors and their congregations were brought, a change was produced in the views and practice of Dr. Mason and his people on the subject of psalmody and the terms of christian communion, which gave much offense to many of his brethren, and were regarded by them as inconsistent with his obligations to his own denomination. He and his people had not only united with Dr. Romeyn and his people in the celebration of the Lord's Supper, but also in the use of what, with the Associate Reformed, was an unauthorized version of the book of Psalms. This led to a protracted discussion both in his Presbytery and Synod, and to the preparation of his "Plea for Sacramental Communion on Catholic Principles," which appeared some four years afterwards, and which produced a marked sensation both in this country and in Scotland. In this treatise he presented a concise and powerful argument against the practice of excluding from the communion table members in good standing of other Evangelical churches and because of such connection. He took the common ground that "a profession of faith in Christ and of obedience to His commandments, not discredited by other traits of character or conduct, entitled an adult to the privileges of His church." In other words, that the lowest terms of salvation are the highest terms of Christian communion. What will take a soul to heaven entitles that soul to the privileges of the church on earth.

What was remarkable in this connection was that, without any previous knowledge or concert of action, Robert Hall, of England, already referred to, was conducting a like argument with close communion Baptists in Great Britain. The positions which these two eminent men took, and the thoroughness of the arguments which they advanced against restricted communion, were so complete and overwhelming, that they have never since been successfully assailed.

In 1811, he was constrained to accept, in addition to all his other labors, the office of provost of Columbia College. This was with him no mere nominal position. He became the acting head of the institution and a daily instructor of its classes. In 1812, the church edifice on Murray street was completed, and became the place of his stated and powerful ministrations to immense and deeply interested congregations. He was now at the height of his reputation as a preacher. Never did his transcendent pulpit abilities, says Dr. Sprague, shine more brightly than during the period in which he preached in Cedar street, in the church of Dr. Romeyn, and at the time of his entrance upon his ministry in the new edifice on Murray street.

He was then in the meridian of life, but with a face as radiant almost as in youth. His appearance in the pulpit was most striking and commanding. He was tall and erect in person, with a large, robust frame, had good health and capable of great exertion and apparently of any amount of endurance. He had a high and expanded forehead, deep blue eyes, and a face full of manly frankness and intellectual force, capable of expressing every varying emotion. His actions were natural and graceful, full of energy but never wild or extravagant. His voice was one of great compass and flexibility and under full control.

As a rearder he greatly excelled. With him correct emphasis was sound exposition. His emphasis, tones and modulations of voice gave such expression to the sense of what he read that his reading was to a good degree the interpretation of what he read.

His public prayers were scarcely less remarkable than his reading and preaching. They were distinguished for their appropriateness to the times and the circumstances of the audience; for their comprehensiveness, their holy Scriptural unction, and for their great tenderness. They were never didactic but consisted wholly of adoration, supplications, intercessions and thanksgiving, the utterances of a soul in reverent, earnest and devout converse with the great God and Saviour of men.

The amount of labor which he performed for a series of years is almost incredible. He seemed to shrink from nothing that he was called to do, and never thought of overwork. During five days of each week he was found in his class room in college conducting recitations from twelve until half-past one, and with his theological students in like manner from two until half-past three, and on Saturdays he devoted an hour and a half to hearing and criticising their discourses. Thus, at one and the same time, he was the pastor of a large congregation, the provost and teacher of an important college, the professor of a theological seminary, teaching with but little assistance the whole range of biblical and theological studies, the conductor of a religious periodical, and carrying on at the same time several important controversies against vigorous and distinguished opponents. In addition to all this his hospitable home was the resort of a large circle of intelligent and pious friends, and his company was eagerly sought, and he was courted and *feted* by the best circles of New York society. His dignified and courteous manners, his genial humor, his ready wit, his varied knowledge of men and books, and his ample fund of anecdotes made him the admired and attractive center of every circle into which he entered. The demands of society and of a large and extended correspondence, were a constant draft on his time and strength. Under all these oppressive burdens of responsibility and labor, for many years, Dr. Mason was seen "moving majestically forward," unconscious of the mighty drain that was being made upon his nervous system and of the undermining process that was going on with respect to his robust constitution. The physical endurance of his athletic frame was all the while overtaxed, and a constant generous diet, in connection with the many entertainments to which he was invited, only stimulated his powers to more excessive exertion, and hastened the catastrophe by which he was at length overtaken.

Professor Benjamin Silleman, in his admirable portrait of Dr. Mason, in Sprague's Annals, after speaking of the labor which was added to the weight of his multiplied cares already borne as a preacher, professor, writer and oracle for advice and influence, both in religious and secular affairs, by his appointment as provost of Columbia College, says, " Whether this new labor added the weight which could no longer be borne, he could not say, but the impending catastrophe was perceived by the skilful and sagacious."

His friend, the late distinguished Dr. David Hosack, had related to him that he had met Dr. Mason coming from the college buildings and saw from the livid hue and turgid condition of the blood vessels of his face and head his imminent danger. So great was his apprehension, that his first impulse was to draw his lancet and ask to relieve him of the pressure upon the brain, but he was restrained by his sense of medical etiquette and his fear of being thought, officious and an alarmist without cause, and allowed the threatened sage to pass on his way. In 1816 his health so far gave way that he felt obliged to resign his connection with the college, and seek rest and recreation in a trip to Europe. He went abroad, visited the Continent, traveled extensively in France, Italy and Switzerland had great advantages and much enjoyment in his journey, received many tokens of public favor, formed many new friendships and renewed and strengthened old ones, returned home after a year's absence, and resumed his accustomed labors in connection with his pastoral charge and theological seminary, in the hope that his strength was so far restored that he could do so without interruption. But it soon became apparent that his constitution had been effectually undermined by the excessive labors of previous years. In the summer and fall of 1819, he had two slight attacks of paralysis. He struggled on and sought to recover his shattered strength. But all his efforts were in vain. This was the beginning of the end. He was obliged to write out and read his discourses, because of a failure of memory. In 1820, he broke more completely down and said. with great emotion, amid a flood of tears; "the hand of the Lord was upon him." His people desired, if possible, to retain him, but on October 25, 1821, his pastoral relation was dissolved, and his great career as a preacher came to an untimely end. He was the premature victim of overwork.

He had been previously invited to the presidency of Dickinson College, but had declined that invitation as he had other similar invitations to different institutions. Now that the position was again vacant, the invitation was renewed. To this he wrote his acceptance, adding, "It will employ me usefully in a work to which I find myself adequate." In December, 1821, he removed with his family to Carlisle, Pa. The college which had been in a depressed condition at once revived. His great reputation attracted students from all parts of the country. A number accompanied him from New York. He selected an able faculty and hoped to spend the remainder of his days usefully in connection with this institution. But after a few months of encouraging labor, he was overtaken by severe afflictions. By means of a fall he fractured the neck of his thigh bone which laid him up for a long time and subjected him to much suffering. This was soon followed by other still severer afflictions. A beloved daughter, Mrs. Van Vechten, was called away by death. Afterwards his son, James Hall, a young man of great promise, was suddenly seized by a fever and sank under it. On both occasions, writes Dr. Sprague, "he discovered great sensibility, qualified however by the actings of a sublime faith." It was on the occasion of the funeral of this son that a touching incident took place described already in these sketches, which made a deep and lasting impression upon all present. He was opposed to funeral addresses, as leading to fulsome eulogy of the deceased. But when the young men came forward to lift the coffin, his feelings overcame him, and in tones which those present could never forget, he exclaimed, "young men tread lightly, ye bear a temple of the Holy Ghost," then dropping his head upon the shoulder of his friend, Dr. McCartee, who had come on from New York to attend the funeral, he said, "Dear Mc., say something which God may bless to his young friends." The doctor made an address. The students of the college were deeply impressed. A gracious revival of religion ensued, which pervaded the college and extended to the town, among the subjects of which were two brothers of the deceased young man, Ebenzer and Erskine Mason. His removal to Carlisle seemed like a beneficent Providence. It proved to be, as has been said, "the twilight of a bright and radiant day, the closing service of a life of unwonted energy, and usefulness."

In the fall of 1824, Dr. Mason tendered his resignation as president of the college and returned to New York, to spend the remainder of his life in retirement among his friends. For some time he enjoyed reasonable bodily health, but was capable of only a moderate degree of intellectual exertion. There had been from the time of his paralytic affection, a gradual decline of bodily and mental vigor. And during all this later period of retirement there was a steady verging toward a state of comparative mental imbecility. He however attended statedly upon the public worship of God under the ministry of his successor, the Rev. William D. Snodgrass, and uniformly conducted the worship of his own family up to the close of his life.

Dr. Mason's transcendent pulpit talents and the wonderful facility which he acquired for extemporaneous speaking during his connection with the Edinburgh University, as a member of the theological society, gave him great advantages on special as well as ordinary occasions, as a preacher. His mode of preparation was to write the introduction and application of his sermons with great care and commit them to memory. For the body of his discourses he made as full analysis of the text or of the subject as his time would permit, leaving the language in which the thoughts should be clothed, to the inspiration of the moment. This was his method of preparation at the time of his first visit to Scotland and London as a minister, in 1802. It was in this way that his famous sermon, Messiah's Throne, which he preached before the London Missionary Society and those he preached in Scotland, which made so great an impression, were prepared. Those that were published were written out in full after their delivery. During the busiest part of his life, his numerous pressing duties did not allow him time even for this kind of preparation. After his two paralytic attacks, because of failure of memory, to his great mortification, he was obliged to write out his discourses and read them from the pulpit. Most of his published discourses were the production of the first ten or twelve years of his ministry. His theological and exegetical and expository lectures, and the greater part of his preaching was extemporaneous, and, on this account, failed to be preserved. Dr. Mason, perhaps more frequently than most ministers preached on the questions of the day or some great subject that was absorbing the public mind. Generally, however, his themes were evangelical, and upon no subjects did he preach with such earnestness, pathos and effect, as upon those connected with the very marrow of the Gospel. The cross of Christ, and the various bearings of that great central truth, constituted the staple of his preaching. He was always careful to expound the truths embodied in the text, and to defend them against the objections of gainsayers. With masterly analysis of his subject and his logical arguments in the establishment of his positions, he combined an evangelical warmth and spiritual unction, which made him very tender and impressive as an earnest preacher of the gospel. His themes on communion seasons were uniformly both as to topic and treatment, connected with the person and work of Christ, and were presented with great force and often with the deepest emotion.

His most elaborate productions are his orations on the death of Washingion and Alexander Hamilton, and his sermons entitled, "To the Poor the Gospel is Preached," "Living Faith," "Pardon of Sin by the Blood of Jesus," "Messiah's Throne," and the funeral discourse of Mrs. Isabella Graham. There were others, of which nothing has been preserved, but which, according to the testimony of most competent witnesses, made equally as great an impression at the time of their delivery as any of these. Dr. Sprague heard him on the evening of November 2, 1817, on his return from Europe, preach to an immense congregation from the text, "My meat is to do the will of Him that sent me," and never had he heard him preach with equal force or effect. The two discourses which he repeated in various places, most frequently and always with the greatest effect, were "Messiah's Throne," and "To the Poor the Gospel is Preached." Dr. Spring thus describes the effect produced by the latter discourse in New Haven, where Dr. Mason preached it in 1808: "The sun had just risen when crowds of men were seen pouring into the house of God. There were ministers of the gospel, both the aged and young, learned professors, reflecting judges of the law and lawyers in their pride were there. There were Senators and men of learning from every part of the land. There sat the venerable Dwight and not less venerable Backus, melted into a flood of tears. That vast audience which seemed at first only to listen with interest, and then gaze with admiration, with few exceptions, covered their faces and wept." It was the hearing of this sermon that led Gardner Spring to abandon the profession of the law and enter the christian ministry.

As great as was Dr. Mason as a preacher, he was no less eminent and successful as a theological instructor. His students left the seminary with the most profound admiration and reverence for his talents, learning, piety and eloquence. He had a course in ethics and theology, in exegetical and expository lectures on the epistles of the New Testament and an outline in ecclesiastical history, together with a thorough drill in the Hebrew and Greek of the Old and New Testaments. The Bible was the great text-book of the seminary. His masterly powers of analysis and his deep insight into the meaning of scripture, came out most conspicuously in the study of the argumentative epistles of the New Testament. This was his favorite department. His aim was to make the students "mighty in the scriptures," and this, he was careful to impress upon them, could only be attained as the result of laborious, persevering and prayerful study.

It was charged that Dr. Mason had perhaps encouraged in his students certain habits of thought or study which afterwards led them to think of themselves more highly than they ought to think and to regard with disfavor and even contempt long received and established formulas of doctrines. This may have arisen from a practice which he had of saying to his students, "young gentlemen think, and prove your answer. Don't go round a thing but drive straight into it; investigate for yourselves; don't take things at second hand;" and from the fact that some of his students did stray from the "old paths," conspicuously among these his nephew, John Mason Duncan and George Duffield. But his friends repudiated this charge, and alleged that no man was more quick to detect or more prompt to condemn such departures. He was wont to say, "that new light is in most cases only a second edition of old darkness." His opinions were firmly those of the old orthodox school as set forth in the Westminster Confession of Faith and Catechisms, which he considered the best defined and most comprehensive summary of divine truth ever produced.

Dr. Mason was scarcely less distinguished as a controversialist. He did not love controversy for its own sake. It was generally forced upon him. He recognized his solemn obligation to stand up for the truth of God when it was assailed. As to his controversy on Episcopacy, as in regard to the other two to which reference has already been made, as he wrote in a letter to a friend, "It was impossible to avoid it. The press teemed, the pulpit resounded with excommunications of all non-Episcopal churches, declaring them to be without a ministry, sacraments and ordinances, and their members to have no other hope of salvation than what was founded upon the uncovenanted mercies of God." It was under such circumstances that he deemed it his duty to take up the matter, almost single-handed, against several opponents, among whom was Rev. John Henry Hobart, the assistant rector of Trinity church and subsequently bishop of New York.

He issued a series of essays on Episcopacy in the *Christian Magazine*, of which he was the editor, which, as one has said, "for scholarly research, for keen analysis and logical power, for fair statement of an adversary's positions and manly argument in overthrowing them, for clearness, vivacity and vigor of expression, with witty and humorous flashes constantly lighting up and giving point to his argument, which is conducted with good temper and taste throughout, have no parallel in the religious controversial writings of this country." These essays produced a profound impression at the time and silenced those arrogant claims for that generation. No abler argument is anywhere to be found for the validity of Presbyterian ordination and in regard to the full scriptural warrant for ministerial parity.

A noted incident in the life of Dr. Mason, was the most solemn and tender interview which he had with that greatest of American statesmen, Alexander Hamilton, after his duel with Aaron Burr, when he had returned from the field mortally wounded. This sad calamity produced a feeling of consternation throughout the country. No one was more deeply affected by the appalling event than Dr. Mason, who was an intimate friend and most ardent admirer of Mr. Hamilton. Shortly after his return to the city Dr. Mason received a note from Mr. Hamilton, through his physician, expressing a particular desire to see him. The dignified and tender exchange of melancholy salutations between those two great men, on his entering the General's apartment, and the courteous declinature of Dr. Mason to administer the sacrament to Mr. Hamilton, at his request, as incompatible with the rules of his church, were most impressive. "The absence of the sign of the mercies which the Son of God had purchased," he added, "did not exclude from these mercies, of which the holy communion was an exhibition and pledge, which were accessible to him by faith in their gracious author." Hamilton replied, "that he was aware of that, but that it was only as a sign that he wanted it." After a short pause, Dr. Mason went on to say that "he had nothing to address to him in his affliction but that same gospel of the grace of God which it was his office to preach to the most obscure and illiterate; that in the sight of God all men are on a level, and that they must apply to Him for pardon and life as sinners, whose only refuge is in his grace, reigning by righteousness, through our Lord Jesus Christ." Hamilton's reply was, "I perceive it to be so, I am a sinner, I look to his mercy."

Dr. Mason then presented the infinite merits of Christ as our Redeemer, propitiation for sin, the sole ground of our acceptance with God, and cited those familiar passages of the scriptures which go to assure His acceptance of all who come to Him in penitence and faith; especially that "He is able to save to the uttermost," and "that the blood of Jesus Christ cleanseth from all sin." "The precious blood of Christ, he said, was as effectual and necessary to wash away the sin which had involved him in this suffering as any other." Mr. Hamilton assented with strong emotion to these declarations and expressed his abhorrence of the whole transaction. He added, "that it was always against his principles. He had used every expedient to avoid it, and had gone to the field, determined not to take the life of him who was seeking his." He repeated his anguish of mind in relation to what had passed, and, clasping his two hands together and looking up toward heaven, he said with emphasis, "I have a tender reliance on the mercy of the Almighty through the merits of the Lord Jesus Christ." After Dr. Mason had repeated other passages of scripture, Mr. Hamilton said to him, "pray for me." The Doctor prayed for him, and he audibly joined with him, and at the close said, "Amen, God grant it." The next day at 2 P. M., he died. On the last day of that month, November 31, 1804, Dr. Mason pronounced his "Oration Commemorative of the Late General Alexander Hamilton, before the New York State Society of Cincinnati." This oration and the one he delivered four years before on the death of Washington, showed his marked qualifications for such a service. "For nice and truthful delineation of character, for familiarity with our system of government, for lofty christian patriotism, for direct and earnest inculcation of sound moral principles, for bold exposure of popular fallacies, for occasional touches of tenderness and pathos all conveyed in language chaste and elegant as it is forcible and expressive, these orations compare favorably with the best that these great occasions elicited."

In conclusion, upon full survey of Dr. Mason as a man, a preacher, professor, college officer and controversialist, for combination of commanding talents and natural and expressive utterance, for boldness of conception and profundity of thought, for strong and tender emotions, and evangelical richness and unction, for profound learning and thorough culture, for dignified and refined manners and for strength of character and humble and persistent piety, he must always rank with the greatest preachers of modern times.

Dr. Mason transferred his relation from the Associate Reformed church to the Presbyterian church, and became a member of the Presbytery of New York in 1822, at the time of the union between the General Synod of the Associate Reformed church and the General Assembly of the Presbyterian church.

Dr. Mason was the father of seven children, five sons and two daughters, all of whom lived to maturity and became members of the church. Four of his sons received a collegiate education, one entered the legal profession and became a judge, two became preachers of the gospel, one, a young man of good promise, died soon after graduation, and the other one became a merchant in the city of New York. Both daughters married ministers of the gospel. The eldest married the Rev. John Knox, D. D., father of the Rev. James Hall Mason Knox, D. D., president of Lafayette College. The younger married the Rev. Jacob Van Vechten, D. D

SKETCHES

OF THE

MORE DISTINGUISHED LAYMEN OF THE PAST

WITHIN THE BOUNDS OF

THE PRESBYTERY OF CARLISLE.

BY DRS. VANCE AND NORCROSS.

"A man will turn over half a library to make one book."—*Samuel Johnson.*

"Me write a book!" said he; "I've mair sense. You'll find that you're sure to hae trampit on somebody's tender corns."—*Bits from Blinkbonny.*

"I have but marked the place,
But half the secret told,
That, following this slight trace,
Others may find the gold."

—*Longfellow.*

PREFATORY NOTE.

DOUBTLESS many readers will think that some very important characters have been overlooked in the preparation of these sketches, and possibly they will feel that a few names have been inserted which have little or no claim to such a distinction. We can only say that we may have erred in our choice of persons to be thus honored; but the nesessity of a selection was inevitable. We do not conceal the fact that other names have occurred to us, which we gladly would have placed on our list of Distinguished Laymen, but the space which was left us would not allow their mention. It is some comfort to know that if they are truly distinguished, we have not detracted from their fame, though we may have been silent respecting it.

In the early settlement of this region every man was a hero. The peril was so great that only a brave and hardy race of people would have dared to do picket duty along the ragged edge of the frontier settlements, under the shadows of the primeval forests and across the war-paths of a savage race, who began to feel that they would be crowded from the hunting grounds of their fathers. To print a complete merit-roll of these early heroes in a single chapter is an impossibility.

Nothing could have been more trying than the position of our Presbyterian ancestors in this region, during the early Indian wars. Living under the constant menace of their murderous enemies, misunderstood and misrepresented by their fellow colonists, lectured by the Proprietaries, and left to their cruel fate by the Colonial Assembly, their position was one of peculiar exasperation, and even to this day their descendants cannot review the story of those times without an indignant sense of injustice.

But there came a time when even "the serene obstinacy" of the Quaker, and the stolid apathy of the Mennonite, the noble prejudices of the Moravian, and the tory proclivities of the Churchman, were all either swept aside by the whirlwind of popular indignation at British oppression, or kindled into a glorious flame of patriotism by the conspicuous example of the fighting Presbyterians, whether found among the sturdy Puritans of New England, or the men of Ulster, who had settled the rich valleys of Central Pennsylvania.

As this section of the Centennial Memorial is the only one that deals even remotely with the secular side of history, we have thought it proper to introduce some characters who were not even members of our church, but who were certainly of the same stock of people, and quite willing to do and dare for those principles of liberty so dear to the Presbyterian heart. Some of them may not have been very devout, but they were willing to fight while others prayed for the establishment of a free State and a free Church.

We had hoped to find room to mention more of those heroes who risked their lives to suppress the great Rebellion. Happily many of them are still with us, not having as yet joined "the great majority." May they long be spared to enjoy the heritage for which they risked so much.

G. N.

CARLISLE, *June* 2, 1890.

DISTINGUISHED LAYMEN.

By Drs. Vance and Norcross.

Gen. John Armstrong, Sr.

GENERAL John Armstrong, Sr., was born in Ireland in 1720. Came to Carlisle in 1748. Was a surveyor, a justice of the peace and colonel of the battalion of provincial troops west of the Susquehanna. It has been asserted that he laid out the borough of Carlisle in 1750. This seems to be a mistake, but it is matter of record that he made a re-survey of the place a few years later. In August, 1756, he led an expedition against the Indians and accomplished their defeat at Kittanning. In 1758 he was with his command in the expedition of General Forbes, in which Fort Du Quense was taken and the French power west of the Alleghenies was broken.

March 1, 1776, he was commissioned a brigadier general of the Continental Army. In 1777, as major general, was in command of Pennsylvania troops at the battle of Brandywine. He was a member of Congress from 1778–80 and 1787–89.

As a ruling elder of the church in Carlisle he was frequently a member of church courts. His tombstone in the old cemetery in Carlisle bears the following inscription: "Eminently distinguished for patriotism, valor and piety, he departed this life, March 9th, 1795, aged 75 years."

Hon. James Wilson.

Hon. James Wilson, a signer of the Declaration of Independence, was born in Scotland in 1742. Educated in Edinburgh. Came to this country in 1766. Studied law in Philadelphia with John Dickinson, and began the practice in Carlisle. Was a trustee of the First Presbyterian Church in 1773. Was a member of the Provincial Convention of 1774. Elected to Congress in 1775, he earnestly advocated the cause of independence and signed the Declaration in 1776. In the Connecticut controversy he defended and secured the interests of Pennsylvania. Was Advocate General for France in this country from 1779 to 1783. In 1778 he removed to Philadelphia. In 1782 he was re-elected to Congress. In 1787 he was a member of the Convention which formed the Constitution of the United States and chairman of the committee which reported it to the Convention. The historian, John Bach McMaster, says, "Of the fifty-five delegates he was undoubtedly the best prepared, by deep and systematic study of the history and science of government, for the work that lay before him."*

In 1789 President Washington appointed him a Justice of the Supreme Court of the United States. In 1790 he was the first professor of law in the college of Philadelphia and delivered lectures which were published by his son in 1803–1804.

While holding a district court at Edenton, N. C., he was taken suddenly ill and died there August 28, 1798.

Hon. James Smith.

This signer of the Declaration of Independence was born in Ireland about 1719. He made it a point of honor never to tell his exact age. In 1743 he came with his father to this country and settled on a farm near Shippensburg, Pa. The father selected his son James to be the recipient of a classical education, which he received at the University of Pennsylvania then under the supervision of Rev. Dr. Francis Alison. He studied law at Lancaster and returned to Shippensburg, then the court-town of Cumberland county, as a lawyer and surveyor. Soon afterwards he removed to York, Pa.

He was a member of the first Provincial Convention in 1774. On his return home he raised one of the first military companies, and was appointed colonel of the regiment to which it was attached. His essay on the "Constitutional Powers of Great Britain over the Colonies of America" gave a powerful impulse to the Revolution. He was a member of the Provincial Convention of January, 1775, and in July, 1776, a member of the

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* History People United States, Vol. I, 421.

State Constitutional Convention. A few days after taking his seat he was chosen a member of Congress and signed the Declaration of Independence made on July 4th. When Congress held its sessions in York the Board of War occupied his law office.

In Alexander Graydon's "Memoirs of His Own Times, etc.," there is a very whimsical account of Smith's wit, which he declares was "an original species of drollery," consisting "more in the manner than the matter," but in effect "irresistibly comical." In the same connection some amusing specimens of his waggery are reported.* We can only give one illustration:

"With a sufficiency of various reading to furnish him with materials for ridiculous allusions and incongruous combinations, he never was so successful as when he could find a learned pedant to play upon, and of all men Judge Stedman, when mellow, was best calculated for his butt. The Judge was a Scotchman, a man of reading and erudition, though extremely magisterial and dogmatical in his cups. This it was which gave point to the humor of Smith, who, as if desirous of coming in for his share of the glory, while Stedman was in full display of his historical knowledge, never failed to set him raving by some monstrous anachronism, such, for instance, as "don't you remember, Mr. Stedman, that terrible bloody battle which Alexander the Great fought with the Russians near the Straits of Bab-el-Mandel?" "What, sir," said Stedman, repeating with most ineffable contempt, "which Alexander the Great fought with the Russians? Where, mon, did you get your chronology?" "I think you will find it recorded, Mr. Stedman, in Thucydides or Herodotus." The disgust of the Judge can easily be imagined.

Mr. Smith died in York, Pa., July 11, 1806, at a very advanced age and his remains lie buried in the graveyard of the English Presbyterian church of that place.

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*Duyckinck's Cyclopedia of American Lit. Vol. 1, 355.

Col. John Montgomery.

One of the most marked men of Carlisle in the last century was "John Montgomery, gentleman." His name may be found on some of the earliest records of the town. He was born July 6, 1722, in the north of Ireland, of Scotch parentage, and he died September 3, 1808, at Carlisle. He came to America about 1740, and engaged in mercantile pursuits. He is supposed to have settled at Carlisle about the time it was laid out. He served as one of the early justices of the county. He was a captain in Forbes' expedition in 1758, his commission in the Third Pennsylvania battalion bearing date May 7th of that year. He was an elder of the First Presbyterian church, Carlisle, and he was chairman of the celebrated meeting held in that church July 12, 1774, to protest against British aggression. This meeting appointed delegates to a provincial convention which was to concert measures preparatory to a general Congress. He was chairman of the committee of observation for Cumberland county in 1774. He was a member of the Committee of Safety for the Province. This was a committee of twenty-five men from different parts of the Province which sat permanently in Philadelphia from July 3, 1775, to July 22, 1776. During that period it had the management of the entire military affairs of the Province. He was appointed by the Congress one of the commissioners to hold a treaty with the Indians at Fort Pitt in July, 1776. During this year we find him mentioned as colonel of one of the two regiments from Cumberland county in the Flying Camp, and he was colonel of a battalion of associators in the Jersey campaign of 1777. In 1781 he was a member of the Legislature, and he was elected by the General Assembly to the Continental Congress in 1782 and 1783. He was one of the burgesses of Carlisle in 1787, and commissioned an associate judge of Cumberland county in 1794.

Perhaps no one in the community was more efficient in the founding of Dickinson College. He was a trustee of the grammar school out of which the college grew and a member of the first board of trustees of the chartered college. We find this record in Kline's Carlisle *Gazette*, "He was one of the first founders and zealous supporters of Dickinson College, laid the first stone of the new building Thursday, June 20, 1799." He was the father-in-law of Robert Davidson, D. D., for nearly thirty years the pastor of the First Presbyterian church of Carlisle, and vice president of Dickinson College.

Col. Joseph Armstrong.

Among the early settlers in Hamilton township, Franklin county we find honorable mention made of Joseph Armstrong. In 1755 he organized a company of rangers for the protection of the frontier against the incursions of the Indians. The roll of the men who composed this company may be found in McCauley's History of Franklin county. They number sixty-eight men and as the same family name is frequently repeated it is probable that all the available men in some families were enlisted in this company of rangers.

Joseph Armstrong was a member of the Colonial Assembly in 1756–57–58. He commanded a company of militia at the destruction of the Indian town of Kittanning, on the 8th of September, 1756. He was paymaster of the Colony in the building of the great road from Fort Loudon to Pittsburgh, and when the struggle of the Revolution came he raised a battalion of troops in the county of Cumberland and marched, December. 1776, to the defense of Philadelphia. McCauley says, "this battalion was raised in Hamilton, Letterkenny and Lurgan townships, and tradition says that they were the flower of the Valley, brave, hardy and resolute Presbyterians, nearly all members of the old Rocky Spring church."

This hero of many a hard-fought field lived to an advanced age. His home was in the neighborhood of Fort Loudon and his remains now rest in the old graveyard at Rocky Spring, under a massive and time-worn tomb, on which is inscribed, with impressive simplicity, the honored name of JOSEPH ARMSTRONG.

Gen. John Armstrong, Jr.

General John Armstrong, Jr., was a son of the Hero of Kittanning, and was born in Carlisle November 25, 1758. He was educated at Newburg Academy and Princeton College, and at the age of eighteen became aid-de-camp to Hugh Mercer, and was with that gallant officer when he fell mortally wounded at the battle of Princeton in 1777.

About this time he attracted the favorable regard of General Gates and on his invitation became a member of his staff with the rank of major. He was the author of the famous "Newburg Addresses," which gave expression to the discontent of the army because of their arrearages of pay.

When the army was disbanded, Armstrong returned to Carlisle and was made Secretary of State and soon afterwards Adjutant General of Pennsylvania. In 1789 he married a sister of Chancellor Livingston, of New York, and removed to that state, settling on a farm in the old Livingston manor. Here for some years he devoted himself to agriculture and literary pursuits, but in 1800 he was elected to the United States Senate. Before his term had expired President Jefferson appointed him minister to France. He also served at the same time as minister to Spain. His mission abroad closed at his own request in 1810.

In the war of 1812 he was at first a brigadier general in command of the district of New York, but in 1813 President Madison appointed him Secretary of War. From the first he distrusted the abilities of the leading generals in command of the army and seems to have lacked their hearty co-operation. Finally, when the city of Washington was captured and burned, he was greatly blamed but probably without justice, as he had not approved of the appointment of General Winder, who had the command of that department. His disagreement with President Madison on this subject induced his resignation in September, 1814.

His later years were devoted to literary work. He published a History of the War of 1812, a Review of General Wilkinson's Memoirs, and some Treatises on Farming and Gardening. He is said to have begun a History of the American Revolution, which was left incomplete at the time of his death. He died at Red Hook, N. Y., April 1, 1843. A daughter of his became the wife of William B. Astor of New York.

Col. Ephraim Blaine.

This ancestor of a distinguished name was born in Carlisle in 1741. He owned a large estate at Middlesex, Cumberland county. At the outbreak of the Revolution he was made colonel of a battalion, and soon afterwards was transferred to the quartermaster's department of the army. In 1778 he was promoted to the position of commissary general of the northern department and served in that capacity through the whole war. It was oftentimes due to his great energy, and the means which he had the personal influence to command, that the patriot army was kept from actual want; especially was this true during the dark winter at Valley Forge. In January, 1780, the Supreme Executive Council of Pennsylvania drew a single warrant in his favor for one million dollars to reimburse him for advances which his own exertions and his own means had provided. After the war he returned to his estate near Carlisle and died, February 16, 1804. The Hon. James G. Blaine, of Maine, is his great-grandson.

Major Ebenezer Denny.

The subject of this sketch was the son of Captain William Denny who was killed at the battle of "Crooked Billet" in 1778. Major Denny was born in Carlisle, March 11, 1761. He was an ensign of the First Pennsylvania regiment in the army of the Revolution. On the surrender at Yorktown, Va., in 1781, he was selected to plant the American flag on the parapet, though a ranking officer snatched from him the honor.

In 1785 he was adjutant of the First United States Infantry. In 1788 he was acting adjutant general on the staff of General Harmar, commander-in-chief of the army on the northwestern frontier. In 1794 he commanded an expedition to Le Bœuf. In 1795 he settled on a farm near Pittsburgh, was commissioner and treasurer of the county, and in 1816 he was made the first mayor of Pittsburgh.

He acquired great wealth and was universally respected and honored. He died July 21, 1822. The wife of the Rev. Dr. William M. Paxton, professor in the theological seminary of Princeton, N. J., is his granddaughter.

Gen. William Irvine.

General William Irvine was born at Fermanagh, Ireland, November 3, 1741. He graduated at the university of Dublin, and studied medicine. He served as a surgeon in the Navy during part of the war between Great Britain and France. In 1763 he came to this country and the next year he settled in Carlisle. Here, for ten years, he practiced his profession, but after this his life was spent in the service of his country.

He was a member of the Provincial Convention which met in Philadelphia, July 15, 1774. In January, 1776, he was made colonel of the Sixth battalion of Pennsylvania troops and ordered to Canada to join in the campaign with General Thompson also of Carlisle. In the battle of Three Rivers, June, 1776, he was taken prisoner and held till May 6, 1778.

Resuming command of his regiment in July 1778 he was a member of the court martial which tried General Charles Lee. In May, 1779, he was made brigadier general and assigned to the Second Brigade of the Pennsylvania Line. In 1781 he was ordered to Pittsburgh to defend the northwestern frontier against British and Indian invasion. Here he displayed great ability in manipulating the discordant elements among our own people and holding in check the hostile savages and their cruel instigators. On the disbanding of the troops in 1783 he left the army and returned to his home in Carlisle.

From 1787 to 1789 and from 1793 to 1795 he was a member of Congress. In 1794 he was placed in command of the Pennsylvania troops to quell the "Whisky Insurrection" in the western counties of the State. Here his wise firmness, cool judgment and great executive ability enabled him to gain a bloodless victory.

In 1801 he was appointed superintendent of military stores in Philadelphia and removed to that city where he died July 30, 1804.

Captain Andrew Irvine, of Wayne's brigade, and Dr. Matthew Irvine, of Lee's Legion, were his brothers. General Callender Irvine, Colonel W. N. Irvine, of the Forty-second Infantry, and Captain Armstrong Irvine, of the Fourth Rifles United States Army, were his sons.

Gen. William Thompson.

The commander of the First regiment of Pennsylvania troops to enter the war of the Revolution was General William Thompson, a surveyor and a justice of the peace, who lived on a farm near Carlisle. May 4, 1758, he was commissioned captain of a troop of light horse cavalry, and in 1759–60 served in the campaigns against the Indians. He was a trustee of Rev. John Steel's church. He was engaged in settling the western boundary of Pennsylvania. In 1774 he was delegated by his brother officers to locate the lands given by the king to the officers who served in the French war. This work was done but he received nothing, because he would not take the oath of allegiance to the king. He was commissioned colonel of the First battalion of Pennsylvania Riflemen June 25, 1775. Edward Hand, of Lancaster county, was lieutenant colonel, and Robert Magaw, of Carlisle, major. In August, 1775, they reached the seat of war in New England.

March 1, 1776, he was made a brigadier general. In the expedition to Canada he was taken prisoner at the battle of Three Rivers and was held as a prisoner of war until 1780. He died September 3, 1781, aged forty-five, and is buried in the old cemetery at Carlisle.

Gen. James Potter.

The subject of this sketch was a son of Captain John Potter, the first sheriff of Cumberland county, which was organized in 1750. He was born in Ireland in 1729, came with his father to this country and settled near Shippensburg in 1741. He was educated at Dr. Francis Alison's school, New London, Pa., and became a farmer.

As an ensign he was with his father's company in General Armstrong's expedition to Kittanning and in the battle was wounded. In 1763 he was appointed major and afterwards lieutenant colonel of Provincial troops. He removed to Penn's Valley, Centre county, in 1772. In 1775 he was commissioned a colonel, and in 1777 a brigadier general. He served through the whole war. In 1782 he was made a major general and in 1784 a member of the Board of Censors. He died in 1789, leaving a large estate. Was buried near Marion, Franklin county. Ex-Governor A. G. Curtin is his great-grandson.

Col. Benjamin Chambers.

The subject of this sketch was a native of county Antrim, Ireland. Neither the place nor the exact date of his birth is known. He was, however, very young when he landed with his three brothers, James, Robert and Joseph, in Philadelphia, about the year 1726. Their first settlement was at the mouth of Fishing Creek in Dauphin county. Subsequently, attracted by the fine country beyond the Susquehanna, they explored the Cumberland Valley. James made a settlement at the head of Green Spring near Newville; Robert at the head of Middle Spring, near Shippensburg, and Joseph and Benjamin at the confluence of Falling Spring and Conococheague Creeks, where Chambersburg is now situated. This was about the year 1730.* By an arrangement among the brothers Joseph returned to their property at the mouth of Fishing Creek, and Benjamin, the younger brother, then probably about twenty-one years of age, improved his settlement at the Falling Spring. Here he built his log cabin, which he covered with lapped shingles fastened with nails. But this advance upon the ordinary style of holding the roof down by round logs proved too much for the cupidity of an unprincipled hunter who, in the absence of Mr. Chambers, burnt his house to secure the nails, which, at that day, in this wild region, were esteemed no ordinary prize.

On the 30th of March, 1734, Thomas Blunston, the agent of the proprietaries, gave Benjamin Chambers a license "to take and settle and improve four hundred acres of land at the Falling Spring mouth, and on both sides of the Conococheague

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* Nevin's Men of Mark, page 53.

Creek, for the convenience of a grist mill and plantation."* Such grants were made in order to fill up the valley as speedily as possible with those taking title from the Penns to prevent the encroachment of settlers under Maryland rights who were creeping to far north to suit the views of the Pennsylvania authorities.

At first the Indians were friendly, but when they became hostile he built a stone fort enclosed with a high stockade and a trench filled with water from the Falling Spring. On this fortification he mounted two four-pound iron cannon, and procuring a plentiful supply of rifles and other small arms, he was allowed to remain with his family in security during all this dark and bloody period.

In 1764 he laid out the town of Chambersburg. In his advertisement in the *Gazette* printed at Philadelphia, he says that the new town is "situated in a well-timbered part of the country." This statement contradicts a traditionary report that when the first settlements were made in this valley it was a prairie country, destitute of timber except along the streams.

Colonel Chambers was a Presbyterian of unswerving faith and principle. That there was a touch of poetry in his composition is manifest from the terms on which he presented the ground for church and cemetery to the Falling Spring congregation.† The deed was made January 1, 1768, and the consideration was "the yearly rent or consideration of one rose if required."

He died at Chambersburg on the 17th of February, 1788, aged, as the record on his tombstone in the Falling Spring cemetery says, "Eighty years and *upwards*." ‡

Gen. James Chambers.

General James Chambers was the eldest son of Colonel Benjamin Chambers, the founder of Chambersburg. He was born at Chambersburg, though the exact date of his birth cannot now be ascertained. In 1775 he raised a company which he commanded as captain, and marched to join the American army, then encamped at Boston, Mass. He rose to the rank of colonel in the army of the Revolution. He continued to serve his country in the patriot army until the end of the war. He was made a brigadier general of the militia after the war, and when the Whisky Rebellion broke out in 1794 he commanded one of the three brigades of Pennsylvania troops in the army which was sent to suppress that rebellion. Chambers' brigade was composed of 1,762 men from the counties of Lancaster, York, Cumberland and Franklin. The troops marched to Pittsburgh, were in service about one month, marched back again and were discharged without having fired a shot or lost a man.*

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*McCauley, Hist. Franklin Co., p. 9.

†Nevin, Churches of the Valley, p. 142.

‡McCauley, Hist. Franklin Co., p. 35.

He was a member of the "Society of the Cincinnati," instituted by the officers of the American army.

He died at Loudon Forge, his place of residence, April 25, 1805, and was buried with military honors in the resting place consecrated by his father, the cemetery of the Falling Spring church, at Chambersburg.†

George Chambers, LL. D.

The subject of this sketch was the eldest son of Captain Benjamin Chambers, who was a son and namesake of the founder of Chambersburg. George Chambers was born in Chambersburg on the 24th day of February, 1786, the very year in which the Presbytery of Carlisle was organized. At the age of ten he began the study of Latin and Greek in the classical school of James Ross. Subsequently he was the pupil of the Rev. David Denny in the Chambersburg Academy. In October, 1802, he was able to pass from the academy into the junior class at Princeton College, from which he graduated in 1804 with high honor in a class of forty-five.

Mr. Chambers chose the law as his profession and entered upon its study with William M. Brown, Esq., in Chambersburg. Subsequently he pursued his studies in the office of Judge Duncan, in Carlisle, then in the zenith of his great fame. After the usual course of study he was admitted to the bar in the year 1807.

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*McCauley, Hist. Franklin Co., p. 144.

†McCauley, Hist. Franklin Co., p. 125.

In his chosen profession Mr. Chambers was confessedly the peer of the first lawyers in the State. The late J. McDowell Sharpe, one of the most brilliant lawyers of his day, has put upon record this testimony in regard to him: "His preparation was laborious and thorough. He trusted nothing to chance, and had no faith in lucky accidents, which constitute the sheet-anchor of hope to the sluggard. He identified himself with his client, and made his cause his own, when it was just. He sought for truth by the application of the severest tests of logic, and spared no pains in the vindication of the rights of his clients. He was always listened to with attention and respect by the court, and whenever he was overruled it was with a respectful dissent."

Mr. Chambers was twice elected to Congress, taking his seat the first time December 2, 1833. Though re-elected by a greatly increased majority, he peremptorily refused to be a candidate for a third term. In 1836 he was elected a delegate from Franklin county to the convention to revise and amend the Constitution of Pennsylvania.

On the 12th of April, 1851, Governor Johnston commissioned Mr. Chambers as a justice of the Supreme Court, to fill the vacancy caused by the death of Judge Burnside. He sat upon the bench from this time until the first Monday of the following December, when, under the amended Constitution, the new judges received their commissions. He was nominated by the Whig State Convention in 1851 for this office but was defeated along with his colleagues on the same ticket.

Mr. Chambers was proud of his native State; but in common with many more of his race he resented the almost contemptuous historical treatment of the claims and deeds of his people. He did not hesitate to claim for his Presbyterian race the credit of being foremost in laying the foundations of civil and religious liberty in this broad land. It was in this spirit that he penned and published, in 1856, a volume entitled "A Tribute to the Principles, Virtues, Habits and Public Usefulness of the Irish and Scotch Early Settlers of Pennsylvania, by a Descendant."

In much the same spirit, but in a much more extended and elaborate form, Mr. Chambers prepared a history of the Cumberland Valley and the adjacent regions of Pennsylvania. The manuscript of this work, which was finished and ready for the press, on the 30th of July, 1864, went up in the fire and smoke of that day's awful conflagration, which was kindled by the rebel torch of McCausland. Like many other treasures destroyed at that time, it could not be replaced. The judge was now an aged man, and in less than two years, March 25, 1866, he passed to his eternal reward.

On the 6th day of March, 1810, Mr. Chambers married Miss Alice A. Lyon, daughter of William Lyon, Esq., of Carlisle, Pa. Two sons and two daughters, the fruit of this marriage, survived him.

Hon. John Byers.

The subject of this sketch was born in North Ireland. When he came to this valley he purchased and lived on a farm near what is now called Alexander's Spring, four miles west of Carlisle. He was one of the first justices of Cumberland county, and for a time was the presiding judge. He was a captain in General Forbes' expedition against Fort Du Quesne. In 1778 he was superintendent of purchases of flour and other provisions west of the Susquehanna. In 1781 he took his seat as a member of the Supreme Executive Council and remained a very active member during nearly all its sessions for two years. He was a trustee of Rev. John Steel's church. His family married with the Hendersons, Alexanders and Carothers.

Major William Alexander.

This Revolutionary worthy was one of the citizens of Carlisle who served through the whole war. He was commissioned first lieutenant in Colonel Irvine's Sixth battalion, January 9, 1776, and he was made captain October 25th, the same year. On the re-enlistment he was made captain in the Seventh Pennsylvania regiment. He was promoted, April 16, 1780, to be major of the Third Pennsylvania regiment. He retired from the army July 1, 1783. Afterwards he was a surveyor of military lands. He resided in Carlisle in 1813.

Col. John Alexander.

He was the brother of Major William Alexander, and, like him, served with great credit in the war for American Independence. He was born August 14, 1753. He was made second lieutenant in the Sixth battalion, January 9, 1776, and first lieutenant March 23, of the same year. When Colonel Irvine's Sixth battalion re-enlisted March 20, 1777, and was re-organized as the Seventh Pennsylvania regiment of the Continental line, he was promoted to be captain. In 1778, at White Plains, he was paymaster of the regiment. January 17, 1781, he was transferred to the Fourth regiment. He resigned July 11, 1781. He married Jane Byers on May 8, 1781. He died at his home near Carlisle, August 4, 1804, aged fifty-one. In all the latter part of his life he was known as Colonel Alexander. General Samuel Alexander, of Carlisle, was his son.

Gen. Hugh Mercer.

This distinguished soldier was by profession a physician. He was born at Aberdeen, Scotland, in 1721, educated at the university of that city and studied medicine. Having served as a surgeon's assistant in the army of the young pretender at the battle of Culloden in 1745, he emigrated to America and settled in the neighborhood of Davis' Fort, south of where the town of Mercersburg now stands and here he practiced his profession. Having a taste for military life he was, early in 1756, appointed a captain in the provincial service in which he continued for some years, rising to the rank of colonel. On the 13th of July, 1757, he was appointed and commissioned by the Supreme Executive Council, one of the justices of the peace for Cumberland county. During the wars with the Indians he became a comrade and friend of the immortal Washington. He was severely wounded in one of these expeditions, and being separated from his command reached the settlements after weeks of suffering. When the provincial forces were reorganized in 1758 Mercer was made lieutenant colonel and went with General Forbes to Fort Duquesne. With two hundred of the provincials he was left in command of this post for the winter.

He afterwards settled at Fredericksburg, Va., where he practiced his profession. On the outbreak of the Revolutionary war, like most of his race, he warmly asserted the rights of the colonies and in 1775 raised three regiments of minute men. In 1776 he was made colonel and organized the Virginia militia. Congress appointed him brigadier general, June 5, 1776. He led the attack at Trenton, December 25, 1776, and afterwards suggested the night march on Princeton. Commanding the advance he encountered a large body of British troops January 3, 1777, and in the ensuing action was mortally wounded. Nine days later he died at Princeton, New Jersey. His corpse was followed to the grave in Philadelphia by more than 30,000 people. In November, 1840, a monument to his memory was dedicated at the Laurel Hill cemetery. Provision was made by Congress for the education of his youngest son.

The town of Mercersburg, which was laid out in 1780 by William Smith, Jr., received its name in honor of the popular general who had practiced his profession in the neighborhood, led the colonists against the savage foe, and finally shed his life-blood in defense of American liberty.

Capt. William Trent

Was a native of Pennsylvania of which Province his father was one of the Supreme Judges in 1715, and afterwards Chief Justice of New Jersey, where, on his land, was founded the city of Trenton. Captain Trent commanded a Pennsylvania company engaged on the northern frontier of New York in 1746–7 in warfare against the French and Indians. Returning home he received the thanks of the assembly for his success. His residence was in Cumberland county south of Carlisle. His name appears among the taxables of Middleton township in 1751. When the county was formed, in 1749, Governor Hamilton appointed him one of the justices of common pleas. He was afterwards an Indian trader and, excepting George Croghan, had more influence with the western Indians than any other white man, and was often employed by the Virginia and Pennsylvania authorities in negotiating with the tribes.

In August, 1753, he " viewed" the ground for a fort at the

"Forks," now Pittsburg. In January, 1754, he was commissioned captain by Governor Dinwiddie, of Virginia. In February he, with his company, met Christopher Gist, George Croghan and others at the "Forks," laid out and built the fort. During his absence in April a large force of French and Indians, under Contrecoeur, attacked the fort and it was surrendered. Thus began the French and Indian war which closed with the surrender of Canada to the British in 1760.

At the treaty of Fort Stanwix in 1768, Trent received from the six nations for himself and others an immense tract of land which they named Indiana, comprising about two-thirds of West Virginia, in compensation for their losses in the Indian war of 1763. A committee of Congress, in 1780, reported in favor of the validity of the grant, but Virginia nullified all sales and grants of lands by Indians. This loss impoverished William Trent to the close of his days.

Col. Robert Magaw.

The subject of this sketch was an Irishman by birth. He was a lawyer of prominence in Carlisle prior to the Revolution. His brother Samuel was provost of the University of Pennsylvania, and another brother, William, was surgeon of the First Pennsylvania regiment. In 1774 Robert was made a member of the Provincial Convention which resulted in calling together the first Congress. He was major of the First regiment of troops, Colonel William Thompson's, which left this valley in June, 1775, for the scene of war in New England. In January, 1776, he was promoted to colonel of the Fifth Pennsylvania battalion. When General Washington evacuated New York, in 1776, Colonel Magaw was left in command of a force of two thousand seven hundred at Fort Washington near Harlem. His adjutant deserted and went over to the enemy, and afterwards wrote "On the 2d of November, 1776, I sacrificed all I was worth in the world to the service of my King and country, and joined the then Lord Percy, brought in with me the plans of Fort Washington by which plans that fortress was taken by his Majesty's troops the 16th inst., together with two thousand seven hundred prisoners and stores, and ammunition to the amount of one thousand eight hundred pounds." After the surrender to Lord Howe, Colonel Magaw was held a prisoner of war until October 25, 1780. He was a member of the Legislature in 1781–2 and one of the first trustees of Dickinson College. He died in 1790 and was buried at the Meeting House Springs near Carlisle.

Hon. Robert Whitehill.

James Whitehill was the father of eleven children. Robert, the subject of this sketch, was one of his sons and he was born at Pequea, Lancaster county, July 29, 1738. He had only a common school education, but subsequently enlarged his stock of information by diligent reading.

In the spring of 1781 he removed from Lancaster county and settled on land which he had purchased the year before in the Louther Manor, about two miles west of the Susquehanna river. He is said to have built the first stone house in the Manor, and this was his home until the time of his death, which occurred April 8, 1813.*

In his day, Mr. Whitehill was one of the most prominent men in this region. He represented Cumberland county in the convention held in Philadelphia, in July, 1776, in which the Declaration of Independence was approved, and other highly important measures were adopted. He was also a member of the Assembly which met in Philadelphia in November, 1776, and which was removed to Lancaster the 29th of September, 1777, continuing in session until the 11th of September, the next year. Subsequently he served in both branches of the Legislature. He was a member of the convention that adopted the Constitution of 1790, though he did not sign it. He was also a member of the Pennsylvania Convention which ratified the Constitution of the United States.

In 1801 he was elected to the State Senate and was speaker during the trial of the judges of the Supreme Court. In 1805 he was elected to Congress, and was four times re-elected, and was a member at the time of his death. It was his boast that he never intrigued for a nomination nor solicited a vote.

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* Nevin's Men of Mark p. 65

He died at Whitehill, Cumberland county, and was buried at the Silver Spring church.

Hon. Francis West

Came to this country in 1754 and settled in Carlisle. He was one of the early justices of Cumberland county and for many years the presiding justice. He removed to a farm in Perry county, where he died in 1783. Among his descendants were Chief Justice John B. Gibson, the wife of the Rev. Dr. David Elliott, of Allegheny Seminary, and the Rev. William A. West, of Harrisburg.

Col. John Murray.

Was born in Scotland in 1731. Came to Dauphin county in 1766. Was commissioned captain of a rifle company in Colonel Miles' regiment in March, 1776; was promoted to major in 1777, and was made lieutenant colonel of the Second Pennsylvania regiment in 1780. He served through the whole war. He died in 1798, and was buried at Dauphin.

Lindley Murray.

Was born at Swatara, Dauphin county, in 1745. In 1750 his father, Robert Murray, moved to New York city where he became a wealthy merchant. He bought and lived on the tract now called "Murray Hill." Lindley Murray had no taste for merchandising and studied law. In 1784 he bought a home at Holdgate, near York, England, where he spent the remainder of his life. He wrote two religious books entitled "The Power of Religion on the Mind," and "The Duty and Benefit of Reading the Scriptures." He was the author of Murray's English Grammar, English Reader and Spelling Book, which were in general use in this country during the first half of this century. He died February 16, 1826, near York, England. His autobiography, finished in 1809, was published posthumously in 1826.

Capt. Alexander Graydon

Was born in Bristol, Bucks county, Pa., April 10, 1752. He studied law. In January, 1776, he was commissioned captain in the Third Pennsylvania battalion. He was taken prisoner at the capture of Fort Washington in 1776, and exchanged in April, 1778. On the organization of Dauphin county in 1785, he was appointed its first prothonotary. This position he retained until 1800. In 1811 he published, in Harrisburg, " Memoirs of a Life Chiefly Passed in Pennsylvania within the Last Sixty Years, with Occasional Remarks upon the General Occurrences, Character and Spirit of that Eventful Period." In 1846 this work was republished in an improved form with notes and index, by John S. Littell, of Philadelphia. He entitled it " Graydon's Memoirs of His Own Times." It was a well written and valuable contribution to American history. He died in Philadelphia May 2, 1818.

William Graydon, Esq.,

Of Harrisburg, was a younger brother of Capt. Alexander Graydon. He was born in Bristol Pa., September 2, 1759, and died at Harrisburg October 13, 1840. He came to Harrisburg about the year 1785, and was admitted to the bar in 1786. He was a ruling elder in the First Presbyterian Church of Harrisburg for more than thirty years. He was "distinguished for his cheerfulness and urbanity, as well as his piety." He was the author of two legal works, entitled " Forms of Conveyancing," and " The Justice's Assistant." In 1802 he edited " An Abridgement of the Laws of the United States." His only surviving children of a large family are Dr. William Graydon, of Philadelphia, and H. M. Graydon, Esq., of Harrisburg.

Col. James Burd

Was born in Scotland. In 1750 he settled in Shippensburg as the manager of the affairs of Mr. Shippen. In 1755 he removed to a farm near Middletown, Dauphin county, where he died and was buried in 1793. In 1755 he was appointed a commissioner, with George Croghan, Adam Hoopes and William Buchanan to lay out a road from Harris' Ferry to the Ohio. In 1759 he was a colonel of provincial troops. In 1776 he was colonel of the Fourth battalion of Lancaster county. He had been a leader in all military affairs up to this time. Because of a dispute as to seniority in rank he resigned. He was afterwards a judge in Dauphin county.

Col. Bertram Galbraith

Was born at Derry Pa., in 1738. He was an officer of the rangers in the French and Indian war. As a surveyor he ran most of the early lines in Dauphin, Perry and Juniata counties. He represented Lancaster county in the Provincial Conference of 1775, in the Provincial Conference of June, 1776, and in the Constitutional Convention of July, 1776. He was colonel of a battalion of the Flying Camp in the latter part of 1776, and afterwards Lieutenant of Lancaster county and Commissioner to collect clothing for the army. He died in 1804.

Col. Timothy Green

Was born in Hanover township, in 1733. In the Bouquet expedition he commanded a company of provincial troops. For his services he was granted a large tract of land in Buffalo Valley. He served as a member of the Committee of Safety in 1774. Was an officer of the Flying Camp and became colonel of a battalion. On the erection of Dauphin county he was the oldest justice of the peace in commission and was made the presiding justice and continued in that office until the constitution of 1790.

He erected a mill at the mouth of Stony Creek, where he died in 1812, and was buried at Dauphin. His son James Green was an associate judge of Dauphin county and a member of the Twentieth and Twenty-first Congresses.

Col. William Hay

Was born in Derry Pa. Was a lieutenant in the first company of troops recruited in that part of Lancaster county, which is now Dauphin county, after the battle of Lexington in 1775.

In August, 1776, he was appointed major and afterwards promoted to lieutenant colonel of the first Lancaster county battalion of the Flying Camp and was with that wing of the army at the battles of Long Island and White Plains. He was connected with the service throughout the war as Lieutenant of Lancaster county and in the department of supplies. He died in 1813, and was buried at Derry church.

Col. Samuel Hay

Was an iron master in Cumberland county. In January, 1776, he was commissioned captain in the sixth battalion, Colonel William Irvine, and was in the expedition to Canada. Promoted to major of the seventh regiment March 12, 1777. Was in the battles of Brandywine, Paoli and Germantown. Promoted to lieutenant colonel of the tenth regiment, February 21, 1778. Was wounded in the capture of Stony Point, July, 1779. He retired from the army January 1, 1781. Died December, 1803.

Col. Matthew Dill.

Colonel Matthew Dill was a son of Captain Matthew Dill, an officer in the Indian wars, who died and was buried at Dillsburg, York county, in 1725.

Colonel Dill, with seven of his sons, served in the Revolutionary army. He died in 1816 and was buried in Fairfield, Adams county. Of his descendants are Dr. A. B. Dill, of York Springs, Pa.; Colonel Daniel J. Dill, of Prescott, Wis., colonel of the Thirtieth regiment Wisconsin volunteers during the war of the rebellion; Hon Andrew H. Dill, of Lewisburg; the late Rev. Samuel J. Wilson, D. D., LL. D., of Allegheny Seminary, and the Rev. John R. Paxton, D. D., of New York.

Col. David Grier.

Colonel David Grier was born in Adams county in 1742; was admitted to the bar in 1771. He entered Colonel William Irvine's regiment as a captain, January 9, 1776. In October of the same year he was promoted to major. He was soon afterwards promoted to lieutenant colonel of the Seventh Pennsylvania regiment and served until January 1, 1781. He died in York in 1790.

Dr. William Crawford.

Dr. William Crawford was born in Scotland in 1760 and was educated at the University of Edinburgh. He came to this country and settled on a farm on Marsh Creek, Adams county. He was an associate judge of the county. From 1808 to 1817 he represented his district in Congress.

Hon. Jeremiah Morrow.

Hon. Jeremiah Morrow, the first representative in Congress from Ohio, was born in Freedom township, Adams county, in 1771. His parents were Scotch-Irish Covenanters. He went to Ohio as a surveyor in 1795. Became a member of the Territorial Legislature in 1800. Was elected to Congress in 1803, when Ohio became a State and served till 1813. Was a member of the United States Senate from 1813 to 1819. Governor of Ohio from 1822 to 1826, again a member of Congress from 1841 to 1843. At the time of his death, in 1852, he was president of the Little Miami Railroad Company. The town of Morrow, Ohio, bears his name.

Hon. John W. Davis.

Hon. John W. Davis, speaker of the Twenty-ninth Congress, was born in Cumberland county, studied medicine and removed to Carlisle, Indiana, served in the Legislature and was speaker. Except two terms, he was in Congress from 1835 to 1847. In 1848 he was sent as minister to China and was subsequently Governor of Oregon Territory.

Col. Hance Hamilton.

Colonel Hance Hamilton was a Scotchman, born in 1721. He died in 1772 and was buried at Upper Marsh Creek, Adams county. He was a born leader of men. He was chosen sheriff of York county in 1749 and again in 1751. At the end of his term of office was appointed judge of the court of common pleas. He served as a captain of provincial troops in the French and Indian war, and was an officer in General Armstrong's expedition to Kittanning. In 1758 he was commissioned lieutenant colonel of the First battalion of the regiment of provincial troops.

Gen. William Reed.

General William Reed was born in the Marsh Creek settlement, now in Adams county, and was an officer of the Third battalion of York county militia during the Revolution. In 1790 was a member of the State Constitutional Convention. From 1800 to 1804 was a member of the State Senate. In 1811 he was appointed Adjutant General of the State. In 1813, while organizing forces for the war with Great Britain, he was taken sick and died June 15th at New Alexandria, Westmoreland county.

Col. Robert McPherson.

Colonel Robert McPherson, of Gettysburg, came to Marsh Creek, Adams county, in 1738. Was educated at New London Academy, Chester county. He was an influential man in the political affairs of York county, of which Adams county formed a part till 1800.

In 1755, and again in 1767, he was county auditor. In 1756 a commissioner. He was a captain in General Forbes' expedition against Fort DuQuesne in 1758. In 1762 was sheriff of the county. He represented the county in the Legislature in 1765 to 1767 and again from 1781 to 1784.

He was a member of the Provincial Conference of Committees which met in Carpenters' Hall, Philadelphia, June 18, 1776, and was also member of the Constitutional Convention which, in July, 1776, formed the first Constitution of Pennsylvania. He served as a colonel in the war of the Revolution and afterwards as assistant commissary of supplies.

He was a member of the first board of trustees of Dickinson College. His son, William, was a lieutenant in Colonel Miles' Pennsylvania regiment, and was taken prisoner at the battle of Long Island. The Hons. John B. McPherson, of Lebanon, and Edward McPherson, of Gettysburg, are descendants of Colonel Robert McPherson.

James Ross, LL. D.

The subject of this sketch was a native of Delaware, and one of the most distinguished teachers of his time. Before the organization of Dickinson College he was a teacher in the classical school of Carlisle and he was the professor of languages in the first faculty of that college. In 1792 he resigned his professorship, and in the spring of 1793 he opened a grammar school in Chambersburg which afterwards developed into the present well-known academy of that place. He removed from Chambersburg to Lancaster about the year 1800 where he was, for a time, the professor of languages in Franklin College. Finally he went to Philadelphia and was in that city in 1812, for, in the fourth edition of his Latin Grammar, published in that year, he styles himself " professor of the Latin and Greek languages, North Fourth street, Philadelphia."

Mr. Ross published, while in Chambersburg, the first edition of his Latin Grammar, a work which was the most popular text book of its kind at that day, and had a very wide circulation, being generally admitted a great improvement on former methods of teaching the elements of that classic tongue. This grammar was very cordially recommended and used by such eminent scholars as Drs. Henry Muhlenburg, C. L. Becker, James P. Wilson and Ashbel Green, as well as many others equally distinguished. Among his pupils in Philadelphia was the eldest son of Dr. Archibald Alexander, who afterwards became that eminent divine and scholar, Rev. James W. Alexander, D. D., so distinguished as a professor at Princeton and a pastor in New York city. Dr. Alexander was accustomed to speak in the most enthusiastic terms of the fine classical attainments of his early teacher. He was a favorite pupil of Mr. Ross, who used to call him " Alexander Magnus," in facetious allusion to his rather diminutive stature.

Mr. Ross also published several other small works for the purpose of aiding the student in acquiring a knowledge of the Latin tongue. He was in the habit, as a pastime, of writing Latin poetry and epitaphs, and made an admirable translation of the Westminster Shorter Catechism into that language. Mr.

Ross was a diligent student of the Bible, and always read the New Testament in the original. His copy of the Greek Testament gave evidence of frequent and careful study, its margins being closely covered with acute critical annotations.

Many of the teachers of the present generation of scholars learned the elements of Latin from the grammar of Ross, and the writer of this sketch has heard them quote the mnemonic jingles of this veteran grammarian with a prompt facility which evinced their confidence in his authority.

Professor Ross seems to have been twice married, though he lived and died a childless man. His first wife, Rosanna, died April 13, 1788, and her remains rest under a marble slab in the old graveyard of Carlisle. His second wife, Catharine Irvine, survived him many years and died at an advanced age December 1, 1846.

Mr. Ross closed his earthly career in Philadelphia, on the 6th of July, 1827, aged eighty-four years. He was buried in the graveyard of the old Ranstead Court church, but when the property was sold his remains were taken to Carlisle and reinterred in the Irvine lot in the old graveyard.

Major Alexander Parker

Entered Colonel William Irvine's regiment as a lieutenant in January, 1776. Was commissioned captain. March 20, 1777. Transferred to the Second regiment January 1, 1783. After the war he settled at the mouth of the Little Kanawha, Virginia, and laid out the town of Parkersburg, West Virginia, which bears his name.

He died in 1792, and was buried at Meeting House Springs near Carlisle Pa.

Hon. Hugh Henry Brackenridge.

In the old cemetery in Carlisle is the grave of Judge Brackenridge. He was born near Campbelton in Scotland in 1748, brought to this country when five years old, graduated at Princeton, and was master of an academy in Maryland when the war of the Revolution came. He was licensed by the Presbytery of Newcastle and became a chaplain in the army. Six of his political sermons were published in a pamphlet and had a wide circulation. He afterwards "resigned" his license, studied law, and settled in Pittsburgh in 1781. In 1786 he was sent to the Legislature to have Allegheny county erected. Was made a judge in 1789. Was prominently identified with the Whisky Insurrection in 1794. He was the author of several works, satirical, historical and literary, the best known of which is "Modern Chivalry."

From 1799 until his death at his home in Carlisle June 25, 1816, he was a justice of the Supreme Court of Pennsylvania.

Henry M. Brackenridge.

Henry M. Brackenridge, the son of the author of Modern Chivalry, was born in Pittsburgh, May 11, 1786. His father early discovered his fine natural abilities and resolved to cultivate them to the utmost. At the age of seven he was sent to a French school at St. Genevieve in Upper Louisiana for the purpose of learning the French language. He was so successful that in a short time he had forgotten his English entirely.

At about ten years of age he returned to the north and began his education in earnest in his father's private study. Later he studied law and was admitted to practice. In the meantime his father removed to Carlisle where all the latter part of his father's life was spent.

In the spring of 1810, Mr. Brackenridge visited Louisiana, and was kindly received by his old friends. Here he practiced law, wrote essays for the newspapers, and studied the Spanish language. Here also he was appointed district judge when only about twenty-three years of age. He published a volume on Louisiana in 1812.

In 1817, he was sent by the United States as secretary of a commission to the South American Republics. On his return, he published his "Voyage to South America," in two volumes octavo, a work which was highly complimented by Humboldt. In May, 1821, he was appointed United States judge for the western district of Florida, a position which he held for more than ten years. In 1840, while residing in Pittsburgh, Pa., he was elected to Congress. His political writings were numerous and able. He died at Pittsburgh, January 18, 1871.

The Hoges of Hogestown.

Jonathan and David Hoge of Silver Spring were early settlers and influential men. Jonathan was one of the early justices of the county and a member of the Supreme Executive Council and later of the State Legislature.

David was sheriff of Cumberland county from 1768 to 1770. In 1770, he bought a tract of one thousand and sixty acres of land in Washington county, Pa., and in 1780 laid out on said tract the present town of Washington, naming it Bassett Town, in honor of a personal friend, Governor Bassett of Delaware. His son, John Hoge, born at Hogestown, September 12, 1760, entered the Revolutionary army at sixteen and became a lieutenant. In 1782 he settled at Washington, Pa. In 1789 he was a delegate to the State Constitutional Convention, and from 1790–94 represented that district in the State Senate. He served part of a term in Congress to fill the vacancy caused by the resignation of his brother William.

William Hoge, the second son of David Hoge, represented the Washington district in Congress from 1801 to 1804 when he resigned. He was re-elected in 1806 and served till 1809. He also served as associate judge.

Hon. William Maclay.

Dauphin county was set off from Lancaster in March, 1785. Harrisburg was laid out in the same year. William Maclay, who was a lawyer and a son-in-law of John Harris, laid out the town, made the draft of the plan and drew the various conveyances from John Harris to the commissioners. With Robert Morris, William Maclay represented Pennsylvania in the first Senate of the United States under the Constitution in 1789.

He wrote " Sketches of Debate," one of the few books that give insight into the character of the Congress of 1789. He died in 1804.

Col. Robert Clarke

Was born at Derry, Pa., in 1740. He served in the French and Indian war and was in Colonel Bouquet's expedition in 1764. Was a captain in the First Lancaster county battalion of the Flying Camp in 1776. He was an officer in the service throughout the war. From 1785 till 1788 he was a member of the State Legislature. He served as a colonel of State troops. He was an elder of Derry church.

Archibald Loudon

Was for many years a publisher of books in Carlisle. His parents were natives of Scotland, and he was born at sea, in their coming to America, about the year 1760.

He wrote and published, in 1811, two volumes entitled "Narratives of the Outrages Committed by the Indians in their Wars." These volumes have furnished the substance of most that has since been written on the Indian troubles in the colonies. Mr. Loudon was, for many years, postmaster in Carlisle.

Col. George McFeely.

Among the most distinguished men from this region who served in the war of 1812 was Colonel George McFeely. He was born July 20, 1781, near Carlisle, Pa. We find him in charge of the recruiting establishment at Carlisle barracks, March 14, 1812. On the reorganization of the infantry regiments he took rank as lieutenant colonel in the Twenty-second regiment of the United States infantry, July 6, 1812, with Hugh Brady as colonel. On the 5th of October, 1812, with two hundred men of the Twenty-second regiment, he marched from Carlisle barracks to the Niagara frontier by way of Sunbury, Williamsport, Elmira, Batavia and Buffalo. Here he was ordered by General Smith to march to Old Fort Niagara, and relieve Colonel Winder in the command of that station. He reached there on November 14. Early on the morning of the 21st the enemy opened their batteries from Fort George on the opposite side of the river, but they were replied to so effectually that by sunset the enemy acknowledged that they had the worst of the battle and proposed to suspend the conflict. The severe winter which followed was spent in a faithful drilling of his force. In the spring he was invited by Lieutenant Colonel Winfield Scott (to whom he yielded precedence) to lead the vanguard in his descent upon Canada. He was second in command and had under him about six hundred and fifty men exclusive of commissioned officers They embarked about two miles below Fort Niagara and were met on the opposite shore by a superior force. After a severe struggle they succeeded in putting the enemy to flight, and in capturing Fort George. For a while McFeely was left in command while Scott went off on some other service, and he led his men to what was called Forty Mile Creek, where, from exposure, he and many of his force were taken sick. This prevented him from being in the bloody fight at Stony Creek, where so many of his men were either killed or taken prisoners.

About January 1, 1814, he was ordered with his men to the region of Lake Champlain, where he arrived in the depth of the winter, while the snow was several feet deep and the thermometer far below zero. He remained in that region participating in all the principal movements and battles until near the middle of June, 1814, when he was promoted as colonel to take rank from the previous 1st of April, and ordered to report himself to Major General Brown on the Niagara frontier. He reached his destination in August and joined his new regiment, the Twenty-fifth, under his old friend Scott. He held a number of responsible commands at Queenston, Fort George and Black Rock, until the close of the war, when he returned to his home in Carlisle.

Colonel McFeely married Miss Margaret McKean, March 25, 1819, in Carlisle, Pa., where he died January 19, 1854, leaving her a widow with a family of seven children, four sons and three daughters. General Robert Macfeely, Commissary General of the United States Army, is one of his sons.

Commodore Jesse D. Elliott.

Commodore Jesse D. Elliott was born at Hagerstown, Md., July 14, 1782. He was appointed a midshipman April 2, 1804, by President Jefferson; April 10, 1810, he was promoted to a lieutenancy.

In 1812 he was attached to the command of Commodore Isaac Chauncey, at Sackett's Harbor. On the declaration of war against Great Britain he was sent to the upper lakes to purchase naval vessels and make other preperations for the creation of a naval force on those waters.

In October, 1812, while at Black Rock, he commanded a boat expedition which, in the night, boarded and captured two British brigs lying under the guns of Fort Erie. For this he received the thanks of Congress, $12,000 for himself and his men, and a sword which was presented to him by the President of the United States.

In July, 1813, he was promoted and in command of the Niagara. At Perry's victory, September, 1813 he was second in command and received for his gallantry a gold medal from Congress. In October, 1813, he succeeded Commodore Perry in command on Lake Erie. In 1815, was in command of the Ontario on the Mediterranean squadron.

March 17, 1818, he was promoted to the rank of captain, and till 1842 was engaged in locating light-houses, dock-yards and fortifications on the coast.

As a commodore he commanded the West India squadron, the Charlestown navy yard, the Mediterranean squadron and the navy yard Philadelphia. His home was for many years in Carlisle, Pa. He died in Philadelphia, December 18, 1845. The late General Washington L. Elliott, of the United States Army, was his son.

Hon. William Findlay.

This distinguished son of Pennsylvania was born at Mercersburg, June 20, 1763. The greatest glory of his ancestors was that some of them were engaged in the defense of Derry during its famous siege in 1689. William was the son of Samuel Findlay who had settled at Mercersburg some years before the Revolutionary war. It was the intention of his parents to have given him a classical education, but pecuniary reverses rendered this impossible. But the meager advantages afforded him were studiously improved and he became distinguished in his native State as its fourth Governor under the Constitution of 1790.

Governor Findlay began the battle of life as a farmer. In 1797 he was elected to Legislature. In 1807 he was elected State Treasurer, and resigned his seat in the House. From that time until the 2d of December, 1817, when he resigned to assume the duties of chief magistrate, a period of nearly eleven years, he was annually re-elected to that office, in several instances unanimously, and always by a strong majority. In 1817, Mr. Findlay was nominated by the Republicans as their candidate for Governor. General Joseph Heister was his opponent. The result was a triumph for Findlay, who was elected by a majority of over seven thousand votes. But in 1820, though receiving the unanimous nomination of his own party, he was defeated by General Heister, who had again received the nomination of the Federalists, and was also supported by a faction of the Republican party styled Old School Men.

But that he had not lost the confidence of the people was manifested the next year by his election to the United States Senate for a full term of six years. While he was in the Senate, two of his brothers, Colonel John Findlay, of Chambersburg, and General James Findlay, of Cincinnati, Ohio, were members of the National House of Representatives. After the expiration of his term in the Senate, President Jackson appointed him treasurer of the United States Mint in Philadelphia, which office he held until 1840, when he resigned. The remainder of his life was spent in retirement with the family of his son-in-law, Governor Shunk, at whose residence, in Harrisburg, he died November 12, 1846, in the seventy-ninth year of his age. Governor Findlay was a Christian in faith and practice. He was always closely identified with the Presbyterian church, in which he was born and bred.

Joseph Junkin.

The name of Junkin has been long known and honored in the Presbyterian church. The first of this name to settle in this region was Joseph Junkin who had married Elizabeth Wallace. They were emigrants from Ulster, and were married at Oxford, Pa. A little later they settled in the Cumberland Valley and "took up" five hundred acres of land including the site of the present town of New Kingston.

To these parents was born a second Joseph Junkin on the 22d of January, 1750. He had two sisters older than himself, Mary, who became Mrs. John Culbertson, and Elizabeth, who died young; and one sister and two brothers younger than himself, John, who died without issue, and Benjamin, the grandfather of the Hon. Benjamin Junkin of Perry county.

Joseph Junkin was of the old Covenanter stock, and the "Junkin Tent" was a well known place of worship for those who held by the sturdy principles of this type of Presbyterianism. Here Black, and Cuthbertson, and Dobbin and others ministered in holy things to a congregation of hardy pioneers gathered from far and near. It is said that at this "Junkin Tent" was celebrated the first Covenanter Communion Service ever held in the New World.

Young Junkin was twenty-five years of age when the clouds of war began to gather over the infant colonies. He was not made of the stuff to meekly bear the insolent assumption of the British Crown. He was one of the first to enlist when the news reached his quiet home that Independence was declared. Leaving his intended bride unwedded until the storm of war should pass, he enlisted and went to the front. In the battle of Brandywine, September 11, 1777, he commanded a company. In the sharp skirmish near White Horse Tavern, on the 16th, his arm was shattered by a musket ball. He was concealed by a patriotic Friend, and finally mounted on a horse with a rope bridle, and a knapsack stuffed with hay for a saddle, he made his way home, a distance of ninety miles, in three days. He put himself under the care of Dr. Samuel A. McCoskry of Carlisle, and paid all the expenses attendant on his cure; but he lost a full year in his recovery.

In May, 1779, he was married by the Rev. Alexander Dobbin, D. D., to Eleanor Cochran, by whom he had fourteen children, among whom we may mention Rev. George Junkin, D. D., LL. D. and Rev. David X. Junkin, D. D.

In the spring of 1806 he removed with his family to Hope Mills, Mercer county, Pa., where he died February 21, 1831.

George Robinson—1727-1814.

The subject of this sketch was the son of Philip and grandson of Thomas Robinson who were among the earliest Scotch-Irish settlers in Cumberland Valley. They were connected with the churches of Derry and Hanover. George Robinson, the second son of Philip, about the year 1753, took up land and settled at the headwaters of Shearman's Creek, in Perry county, and was one of the original members of Centre church and one of its ruling elders. Robinson's Fort, mentioned in the early annals of Indian warfare, stood on his farm and was a refuge for the settlers in times of danger. He served through several years as a justice of the peace, holding his commission from George III. He was a captain in the army of the Revolution, the gun which he carried being still preserved as an honored relic. He remained in Shearman's Valley until 1797, when he removed to Kentucky—near Georgetown, whither several of his children had preceded him. Here he resided until his death in 1814 at the age of eighty-seven. For several years prior to his death he was a ruling elder of the Bethel Presbyterian church, Scott county, Kentucky. His grandson, Ex-Governor James F. Robinson of Kentucky, remembered him well and thus describes him: "He was six feet high, perfect in person, remarkably athletic and strong, fine large head, light hair, beautiful large blue eyes, large and well-developed forehead with a benevolent and intellectual countenance. He was remarkable for his love of reading, especially that of the higher and more difficult kinds, works on law, on ethics and on mental and moral philosophy. His library contains such works as Locke on Government, Blackstone's Commentaries, Stewart's Philosophy, the Spectator, etc. Among his acquaintances he was distinguished for his safe and sound judgment. He was a general counsellor, a kind of oracle to all around, a Christian gentleman in truth whose memory was cherished by all who knew him, and was handed down as that of one of the worthies of his day."

His tombstone bears these lines—

> "Of softest manner, unaffected mind
> Lover of peace and friend of human kind,
> Go, live! for Heaven's eternal rest in thine,
> Go, and exalt this mortal to divine."

His descendants are widely scattered. One of them a great grandson, Rev. Thomas H. Robinson, D. D., was pastor of Market Square Presbyterian church of this Presbytery for thirty years, from 1854 to 1884 and is now (1890) a member of the faculty of Western Theological Seminary, Allegheny, Pa.

Col. James Smith

Was a native of Franklin county. Was a captive among the Indians in Ohio from 1755–60, when he escaped to Montreal.

He was a captain of rangers, an officer in General Armstrong's and Colonel Bouquet's expedition. In 1765 he led a band of settlers who overtook and destroyed the goods of a band of Indian traders who were taking supplies of ammunition to the Indians. For this some settlers near Mercersburg were arrested and imprisoned at Fort Loudon. Smith captured the soldiers and by exchange had his neighbors released. For a similar offense a number of settlers were arrested and confined in Fort Bedford. Smith with his rangers took the fort and released them. For this he was afterwards arrested, and in the struggle his companion was killed. He was charged with the shooting and imprisoned and afterwards taken to Carlisle for safe-keeping. Six hundred of his old comrades marched to Carlisle to demand his release. He refused to be released, was tried in 1769 and acquitted. For three years he was commissioner of Bedford county. He continued his service as captain of rangers, protecting the settlers against the Indians.

In 1776 was chosen a member of the Legislature from Westmoreland county and was re-elected as often as he desired to serve. In 1777, General Washington offered him a major's commission, but not liking the colonel of the regiment he declined. In 1778 he was commissioned a colonel to serve against the western Indians. In 1788 he removed to Bourbon county, Kentucky, where he served in the State Convention and in the Legislature continuously till 1799. He died about the beginning of the present century.

Major James McCalmont

Was born in Letterkenny township, near Strasburg, Franklin county, in 1739. Because of his extraordinary fleetness of foot he was called "Supple McCalmont." He was celebrated as an Indian scout. When the British occupied Philadelphia he had command of a company of rangers whose business it was to prevent the Tories of the interior furnishing supplies to their friends in the city.

He served as major of the Sixth battalion of Cumberland county troops, and as major of a rifle battalion under Colonel James Smith. He was one of the trustees appointed to build the court house of Franklin county. As a member of the Legislature from Franklin county he served from 1784–88. From 1789 until his death, in 1809, he was an associate judge. He was buried at Rocky Spring church.

Hon. James McLene

Was born in Antrim, Franklin county. Was a member of the Provincial Conference of June, 1776, and of the Constitutional Convention of the same year, of the Supreme Executive Council from Cumberland county, 1778–9. Served in Congress, 1779–80, in the Council of Censors, 1783–4. Was the first member of the Executive Council elected from Franklin county in 1784, serving three years. He was also a member of the State Constitutional Convention of 1789, which formed the State Constitution of 1790. He represented Franklin county in the Legislature most of the time from 1787 to 1794. He died at his home in Antrim township, March 13, 1806, and was buried at the Brown's Mill graveyard.*

The Johnstons.

James Johnston, Sr., settled near Greencastle in 1735. He died about 1765 leaving a large estate. His eldest son, James, was a colonel in the Revolution. Thomas was an adjutant in General Wayne's troops and afterwards a colonel.

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* McCauley's History Franklin Co., p. 176

Dr. Robert Johnston was surgeon of Colonel William Irvine's battalion, and served through the whole war. In 1781 he was ordered by General Green to Charleston, S. C., to take charge of the American officers in the hospital there. In 1807 he was appointed major general of Pennsylvania militia. He died, near Waynesboro', November 25, 1808.

Col George Gibson.

The subject of this sketch was a distinguished figure in those turbulent times which marked the latter half of last century. He was born in Lancaster county, Pa., and was the son of George Gibson, Esq. As a young man he was engaged in the trade to the West Indies and afterwards was a trader with the Indians at Fort Pitt. Returning to the east he bought a farm and settled at Gibson's Rock, Perry county. During the Revolution he enlisted at Fort Pitt a company of one hundred daring men, who were sharpshooters, and known as "Gibson's Lambs"—with them he was in many of the leading battles of the war. In 1791 he took command of a regiment under General St. Clair in his campaign in Ohio against the Indians. In the famous defeat of St. Clair, near the Miami villages, Colonel Gibson was killed.

His son John Bannister Gibson was a justice of the Supreme Court of Pennsylvania from 1816 to 1851. For twenty-four years of that time he was the Chief Justice, and perhaps the most distinguished man that has ever held that high position.

Another son, George Gibson, was brigadier general of the United States army, and for many years chief of the commissary department.

Hugh Gibson—1741-1826.

The Pennsylvania captive, Hugh Gibson, was born in 1741, in Lancaster county, Pa. His father, David Gibson, came from Six-Miles-Cross near Stewartstown in the county of Tyrone, North Ireland, about the year 1740. His mother's maiden name was Mary McClelland. When they came to America they bought a plantation near Peach Bottom Ferry on the Susquehanna, in Lancaster county, Pa. The father having died while Hugh was quite young, the widow with her three children, Hugh, Israel and Mary, removed to Robinson's Fort in Shearman's Valley to be near her brother, Mr. William McClelland, whose home was in Tyrone township, and not far from where the old Centre church now stands.

Here was enacted one of those bloody tragedies so common in this region at that day. It was in July, 1756. The widow and her children had taken refuge in the little stockade fort, whose foundation may still be traced near the old Centre church. The mother and her eldest son were out in the woods looking for their cattle when she was shot down and scalped, and her son was chased and captured. He was carried away to the Indian town of Kittanning, was adopted into a chief's family to take the place of an Indian who had been killed in battle with the Cherokees. His initiation into the tribe was by washing him thoroughly in the river, and he was told that this had washed away all his white blood, and the chief called him his brother.

At times, when the Indians imagined that he desired to escape from his captivity, he was treated with great severity, and once he was set to the task of carrying wood for his own death by burning. With other captives he had been compelled to witness such a death, and had been told that he would be served in the same way if he attempted to make his escape to the white settlements.

When the Indian town of Kittanning was taken by Armstrong and his men from Carlisle, Gibson was kept back in the woods with the squaws, old men and children; but he was near enough to hear the firing of the guns. After the fall of this Indian stronghold the Delawares retreated to the region of the Muskingum in what is now the State of Ohio. Here, at the confluence of the two streams which form the Muskingum, was a large Delaware town. This was the extreme point to which a few years later the missionaries Duffield and Beatty extended their tour.

Gibson had often meditated flight, and once had even started with another captive named Wright, but the risk seemed too great, and they returned before their design was discovered. He was finally led to make the awful venture by the entreaties of a German girl named Grove who had been carried away from the Tuscarora Valley when a little child. The Indians wished her to marry one of their men; she told Gibson she would rather be shot, and urged him to help her and another girl to make their escape. The proposal was confided to another captive named David Brackenridge, and these four laid their plans so well that their escape was effected one night in April, 1759. Traveling by night and hiding by day they took their perilous course through the forest to Fort Pitt, which they reached after fifteen days of awful anxiety.

After his return to the white settlements Gibson resided with his maternal uncle, William McClelland, in Tyrone township, now Perry county, married, in the town of Lancaster, Miss Mary White, raised a large family, and, after the Revolutionary war, removed to Crawford county, Pa., where he died, at an advanced age, July 30, 1826. His only known descendant in this region now is his great-grandson, Rev. George Norcross, D. D., of Carlisle.*

Col. Abraham Smith

Was a native of Franklin county. Was lieutenant of Cumberland county from 1780 to 1782; member of the House of Representatives from 1784 to 1787; lieutenant of Franklin county in 1785; served in the Supreme Executive Council from 1787 to 1790; was a member of the Constitutional Convention of 1789, and a member of the State Senate from 1790 to 1794.

Hon. John Thompson

Was born in Franklin county in 1777. Was a representative in Congress from Ohio from 1825 to 1827 and from 1829 to 1837. He died in New Lisbon, Ohio, December 2, 1852.†

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*See Mass. Historical Soc. Records Series III. vol. 6. p. 141; also Loudon's Indian Wars.

†Lanman's Dictionary of Congress.

Hon. Stephen Adams

Was a native of Franklin county, Pa. Removing to Mississippi he took an active part in public affairs. Was a member of the State Legislature and a representative in Congress from 1845 to 1847. He was also a circuit judge and a United States Senator from Mississippi. He died in Memphis in 1857.*

Hon. John Rea

Was a native of Franklin county, and for about forty years closely identified with public life in that region. He represented the Franklin and Bedford district in Congress from 1803 to 1811, being the Eighth, Ninth, Tenth and Eleventh Congresses. He was also in the Thirteenth Congress in the years 1813 to 1815.† In October, 1784, he was chosen as the first coroner of Franklin county. He served in the Pennsylvania House of Representatives almost continiously from 1785 to 1802. In 1823 he was chosen to a seat in the State Senate but resigned in 1824, and James Dunlop was elected in his place. A man so constantly trusted by his fellows with such high duties was evidently no common man.

Hon. Andrew Gregg

Was born in Carlisle, Pa., June 10, 1755. He received a good classical education, and for several years was a tutor in the University of Pennsylvania. In 1783 he opened a country store in Middletown, Dauphin county, whence he removed, in 1789, to the West branch of the Susquehanna and engaged in farming.

In 1790 he was elected to Congress and served till 1807; in 1807 he was chosen United States Senator and served till 1813. In 1814 he removed to Bellefonte, and in 1820 was appointed Secretary of the State of Pennsylvania. He was remarkable for a sound and discriminating mind, agreeable and dignified manners, and performed his duties with ability and integrity. He died in Bellefonte, May 20, 1835. Ex-Governor Andrew G. Curtin is his grandson.

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* Lanman's Dictionary of Congress.

† *Ibid.*

Capt. Alexander Culbertson.

The family of the Culbertson's was among the first to settle in the Cumberland Valley. "Culbertson's Row" has long been a landmark in the valley. Early in the month of April, 1756, a large party of Indians made a raid into the upper part of the valley, where they attacked and burnt McCord's Fort, on the Conococheague, killing and capturing a total of twenty-seven persons. An alarm was given as far eastward as Shippensburg. A party consisting of three companies immediately went in pursuit of the Indians. These companies were commanded, respectively, by Captains Culbertson, Chambers and Hamilton. The company of Captain Culbertson, with nineteen men belonging to the commands of Captains Chambers and Hamilton, numbering in all about fifty men, overtook the Indians west of Sideling Hill, where an engagement took place, which lasted two hours, and in which the combatants each lost in killed about twenty men, with about an equal number wounded. In this battle Captain Culbertson was killed. He was greatly lamented as "a brave and worthy man, ever ready to sacrifice his own interests, as well as his own convenience, to promote the welfare of our people."

Hon. Samuel Maclay

Was born in Lurgan, Franklin county, in 1741. Was a lieutenant colonel in the Revolution; a member of the State Senate from 1797 till 1802, when he was elected to the Senate of the United States, and as president of the State Senate signed his own commission. He resigned in 1809. He was buried in Buffalo Valley.

The Smiths of Lurgan.

The father settled near Greencastle, in 1735. He died in 1755, leaving a large tract of land to his sons. Three of whom became colonels of battalions in the War of the Revolution. One was a surgeon and served in the south during the latter years of the war, and was at the surrender at Yorktown, in October, 1781.

Hon. John Creigh.

The name Creigh is of German origin. It is believed that the family left Germany about 1640, because of the religious persecution then existing against Protestants. The subject of this sketch emigrated from North Ireland to this country in 1761, and settled in Carlisle, Pa. His father was a ruling elder in the Presbyterian church at Carmony, Ireland. and his son was imbued with that ardent love of liberty which Presbyterianism has always fostered He was active during the Revolution, and was one of the nine representatives, who, on June 24, 1776, signed the Declaration for the colony of Pennsylvania. His descendants still show with pride his commission as an officer in the Revolutionary army. dated April 29, 1776. He held various positions of honor and trust, both civil and military. He was clerk of the orphans' court, register of wills, and recorder of deeds, lieutenant colonel of troops and member of the Provincial Conference which met in Carpenters' Hall, June, 1776. In February, 1778, as directed by Congress, he administered the oath of allegiance to six hundred and forty-two citizens of Carlisle. He was an elder and trustee of the Presbyterian church in Carlisle. He died February 17, 1813. His son John was an eminent physician in Carlisle, and the father of the late Rev. Thomas Creigh, D. D., of Mercersburg, Pa.

Captain Samuel Brady.

" The Brady, family prior to the middle of the last century, had settled on the Conodoguinet Creek, in Cumberland county, in that portion of it which now embraces Hopewell township." Hugh Brady was the first of the name to settle in that region. He had come from Enniskillen, Ireland, and his early associates were the Hemphills, Quigleys, Sharps, Carnahans, McCunes and McClays. The Bradys were Presbyterians and members of the Middle Spring church. In 1755, his second son, John, married Mary Quigley, and removed to Shippensburg. They had ten children, six of them sons, five of whom became eminent citizens, two of them, Captain Samuel and

General Hugh Brady, greatly distinguished in the service of the country.

Samuel Brady, the subject of this sketch was born in Shippensburg, in 1756, after which the family removed to Standing Stone (now Huntingdon), and in 1769, to the West branch of the Susquehanna, opposite the spot on which Lewisburg now stands, and thence to Muncy, where they erected a semi-fortified residence, near which the father was shot from his horse and killed by the Indians, on the 11th of April, 1779.

Every school boy has read with breathless interest the stories of Brady's daring adventures and exploits in the Indian warfare. Humanity is prone to fasten its most extravagant ideals to some historical character; hence the origin of myths and legends. Captain Samuel Brady was the ideal Indian fighter of the last century, and his deathless enmity to the race has doubtless been exaggerated. Alexander Brady Sharpe, Esq., of Carlisle, has endeavored to correct this false impression in the following terms: *"The notion that most people have of Captain Samuel Brady is that of one who passed his days as a wandering modern knight errant, killing Indians at will. This is entirely erroneous. His father and brother both perished at the hands of the savages. His father was the most prominent defender of the northwestern frontier until he fell, and his eldest son was then called to take his place. He had been cradled among dangers from their inroads, and knew better than anyone else how to repel them, and whilst the accounts of his many conflicts and hair-breadth escapes are all well authenticated, there is no evidence that he ever was a cruel foe. A cousin of his, a daughter of Hugh Brady the second, spoke of him as a gentle and taciturn man, of handsome, lithe, graceful figure, warmly attached to his friends, never boastful nor given to harsh expressions in regard to persons or subjects. He was but nineteen years of age when he volunteered to go to Boston at the outbreak of the war of the Revolution, and behaved so well there that he had a commission as first lieutenant under Washington before he left the east. In 1779 he was brevetted Captain and ordered to join General

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* Carlisle *Herald*, September 27, 1888.

Broadhead, who had command at Fort Pitt. He remained in the service until the army was disbanded at the close of the Revolutionary war, and was distinguished for gallantry."

Captain Brady became a great favorite of General Broadhead, by whom he was almost constantly employed in scouting. Being well skilled in all the mysteries of woodcraft, he followed the trail of his savage foe with all the tenacity, fierceness and silence of a sleuth hound. Most of his exploits took place in Ohio, northwestern Pennsylvania and western New York. He was a dread terror to the Indians, and a tower of strength to the whites. He commanded the advance guard of General Broadhead's troops in the expedition against the Indians of the Upper Allegheny, in the year 1780, and he and his rangers aided greatly in defeating the savages under Bald Eagle and Corn Planter, at the place now known as Brady's Bend.*

In the fall of 1785 he married Drusilla, a daughter of Captain Van Swearingen, and settled on the Chartiers Creek, in Washington county, Pa. Afterwards he removed to Virginia, and made his final home near West Liberty, Ohio county, West Virginia, where he died on the 1st day of January, 1796.

Gen. Hugh Brady.

General Hugh Brady was born in 1767, and was among the younger children of John Brady, and when quite young, after the death of his father, was apprenticed to a tanner, when in 1788, his older brother, Captain Samuel Brady, visited the family. He negotiated with his master, lifted his indentures, and took him with him to Ohio county, Virginia, where he remained until he received a commission in the army, in 1792, and joined the command of General Anthony Wayne. After Wayne's treaty with the Indians he, at the instance of his friends, resigned his commission and returned, in 1796, to the home of his brother Samuel, who was dead but a few months. He remained with his widow a short time, and then went to visit his friends at Sunbury, Pa., and shortly after received a commission as captain in the army raised during the administration of the elder Adams, and remained in service until it was disbanded, when he returned to Northumberland county and married Sarah Wallace. In 1808 he was restored to the army by Mr. Jefferson, and during the war of 1812 attained great eminence, was distinguished for gallantry at Chippewa and the other battles on the northern frontier. Of him General Scott said: "God never made a better man nor a better soldier." He remained in the army until his death in 1851. It was accidental. He was driving a team of spirited horses that became entangled in telegraph wires dropped for repairs. They ran away with him and threw him from the carriage and fatally injured him. His pastor, Rev. Dr. Geo. Duffield, was with him in his last moments, and it is said that the following colloquy took place.

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* **McCauley's History of Franklin county, p. 117.**

"General, you are very ill; my friend, very ill!"

The General opened his eyes and pressing Dr. Duffield's hand, replied:

"Yes, yes, sir; I know it—I know it!

"But, General, you are badly hurt and very ill!"

"Oh, yes!" he faintly replied, "yes I know it, Mr. Duffield!"

A pause—a silence—a few deep sobs—when Dr. Duffield said, "but General, you are very ill. I am sorry to tell you, you are just about to die!"

Instantly raising himself up, straight as in health, his eyes flashed under his bandaged forehead, and he firmly spoke out:

"Mr. Duffield, let the drum beat; my knapsack is slung; I am ready to die," and sank away in the arms of death.

This was the parting scene between two distinguished men, both then far advanced in years, and both belonging to two of the oldest families of the Cumberland Valley, Presbyterian in all their branches.

The one, the leading divine of the northwestern frontier of our country, and the other the commander of the "Northwestern Military Department of the United States," under whose hospitable roof Scott, Worth, McComb, Wool and other heroes of the old army, and prominent men in the other walks of life—as Bishop Onderdonk, Judge McLean, James Watson Webb, Millard Fillmore and others often gathered.*

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* See Carlisle *Herald* September 27, 1888.

Colonel James Agnew.

The subject of this sketch was born in Adams county, Pa., July 31, 1769, and was the son of James Agnew and Mary Ramsey. While yet a young man he settled at the "Great Cove" (now McConnellsburg) where he built up a very prosperous business, and became one of the wealthiest men in central Pennsylvania.

Rev. Dr. E. Erskine speaks of him as follows: "Colonel James Agnew was a venerable man of sound and vigorous mind, and wise and successful in the management of business. He was a resolute and heroic son of a brave, hardy and godly race of people, the Scotch-Irish Presbyterians. Colonel Agnew's parents were of the Reformed Presbyterian or Covenanter branch of the church, but at the time of the union of most of that body with the Associate church (the Seceder branch of the church) forming the Associate Reformed Church of North America, they joined in the said union, were educated in the doctrines and trained in the strict morality of that people. Mr. Agnew, throughout his long life was a man of unswerving integrity, conforming strictly to the principles in which he had been reared. He obtained from such schools as the country afforded in his early life, such elements of a rudimentary education as fitted him for business, and his remarkably sound judgment and great self-control and persevering devotion to lawful pursuits enabled him to improve, to the best advantage, the opportunities he enjoyed.

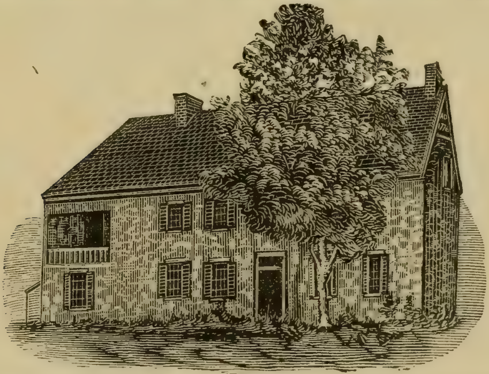
He became in early life a decided christian and a ruling elder in the church. As an officer in the church he was remarkable for the soundness of his judgment, for punctuality in attendance upon all his religious duties and appointments, and for the faithful and wise performance of his official duties.

He was a firm and consistent believer in the doctrine and order of the Presbyterian church. His home was known as the Minister's Hotel, by reason of the hospitality, which, for long years, was shown to all worthy members of this profession. Family and secret worship with him were never omitted except in case of providential necessity. For both of these duties he had his fixed hours, and when these arrived, neither company nor business were allowed to interrupt their regular performance. The Sabbath he consecrated regularly to religious duties. He was particularly careful in the religious instruction of the children on that day, in hearing them recite portions of Scripture and of the Shorter Catechism committed to memory. These exercises were followed by earnest and solemn appeals to them in relation to their personal salvation under which they were often affected to tears. Some of the family have testified in later years that it was to this faithful instruction and these earnest appeals they owed their salvation. And by his example he gave constant sanction to public ordinances and the stated means of grace. His place in the sanctuary and the social meeting for prayer were never vacant when he was well and able to be present."

Col. Agnew died September 9, 1855.

Samuel Agnew, M. D.

Dr. Samuel Agnew was born in Millerstown (now Fairfield) near Gettysburg, Pa., August 10, 1777, and was the son of James Agnew and Mary Ramsey. He began his classical studies under Rev. Alexander Dobbin in his famous academy at Gettysburg. (See illustration.) He graduated from Dick-



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* For the plate and information we are indebted to editor of "Reformed Presbyterian and Covenanter," of Allegheny, Pa.

inson College in 1798, began the study of medicine under Dr. John McClelland, a prominent surgeon in Greencastle, Pa., and in 1800, he took his degree of doctor of medicine in the University of Pennsylvania. During the war of 1812 he served as a surgeon in the army. For a time he practiced his profession in Gettysburg, but finally made a permanent settlement in Harrisburg, where he rapidly rose to deserved eminence, establishing a large and lucrative practice. He was an elder of the First Presbyterian church of that place for fifteen years.

In 1803 Dr. Agnew married a Miss Jane Grier. Her mother was a Holmes, a well-known family of Carlisle. Among their children we may note Rev. Dr. J. Holmes Agnew, a man distinguished for his scholarly attainments; Hon. James C. Agnew, of Edina, Missouri, an elder in the Presbyterian church; and a daughter, who became the wife of the saintly Rev. John R. Agnew, late of Greencastle.

Rev. T. H. Robinson, D. D., has put upon record this estimate of Dr. Samuel Agnew: "He was a man of notable qualities. In the eye of the world he was one of the marked men of society; and both in social and professional life, as well as in the church, he was promptly accorded a place as a leader."

Dr. Agnew died November 23, 1849. His death was as gentle and quiet as a summer evening.

Hon. Alexander Thomson.

The subject of this sketch was a grandson of Alexander Thomson, who emigrated from Scotland, landing in Boston in September, 1771. He was a sturdy Covenanter, who evidently felt ill at ease in the atmosphere of the old country. In a letter of his which is still extant, written August, 1773, from his new plantation, "Corkerhill," about five miles from Chambersburg, he confesses that the greedy, exacting spirit of the landed gentry in Scotland had driven him to America. He wished to settle two of his sons on farms, and for five years he looked around for such places as would answer his purpose. He says: "I traveled through the country for twenty miles around the place where I lived, but, though I found plenty of vacant

Alex. Thomson

farms, I told you before and I declare it again, on the word of an honest man, that I could see no farm for which the laird did not ask more than double the rent it was worth, so that if I had meddled with any of them, I saw well that my sons would not be able to pay the rent, and that in three or four years I would not have one shilling to rub upon another. After I had spent so much time and labor to no purpose, I confess that at length I conceived a sort of distaste for the lairds."

These sons were doubtless imbued with the same spirit that actuated their father, and were quite ready when the opportunity offered a little later to take up arms for American Independence. Had we space for longer extracts we might show from the same letter that civil and religious, as well as economic, considerations actuated this family. This was the kind of stuff out of which the Revolutionary fathers were made.

Alexander, the subject of this sketch, was born in Franklin county, Pa., January 12, 1788. His father, Archibald Thomson, was one of the sons of the Scotch emigrant who served as soldiers in the Revolution. His parents died young, and he was apprenticed, at the age of fifteen, to his uncle, Andrew Thomson, to learn the trade of a sicklemaker. But so desirous was he of obtaining an education, that he availed himself of every opportunity to learn the elements of the Latin language, as well as a knowledge of the ordinary English branches of study. His studious habits attracted the attention of Rev. Grier, of Northumberland, who invited him to attend his celebrated academy, and gave him the opportunity of self-support by teaching. Here he remained three years, but, believing that the region was unfavorable to his health, he went to Bedford, Pa., where he took charge of the academy, and studied law with Judge Riddle. He was admitted to the bar and soon attained the confidence of the public, both as a man and a lawyer. He was elected to the House of Representatives, in the State Legislature, and afterwards represented the district in Congress, from 1824 to 1826. About the end of his congressional career, he was appointed by the Governor to a judgeship in the city of Lancaster. He occupied that position for a very brief time before he was appointed, for life, president judge of the judicial district composed of the counties of Somerset, Bedford and Franklin, after which he removed to Chambersburg. This position he filled until his term expired under the limited tenure of the amended Constitution of 1838. He was succeeded in this office by the Hon. Jeremiah S. Black, before whom he at once entered upon a laborious and successful practice. In addition to his professional labors in the courts, he also filled the professorship in the law school connected with Marshall College, at Mercersburg, from which institution he received the degree of LL. D. in 1840.

He was not only a busy lawyer, an incorruptible judge, a devoted teacher, but he was an active christian, and a ruling elder in the Presbyterian church of Chambersburg. Throughout life he maintained an unsullied reputation, and, though his final call was sudden, he was not unprepared for the great transition which came August 2, 1848.

It is always pleasant to note that our God is a covenant-keeping God. The descendants of Alexander Thomson of "Corkerhill," number among them not only the subject of this sketch, and his descendants, and many others bearing his own name, but the Agnews of New York, the Wylies of Philadelphia, the Watsons of Pittsburgh, the Hendrickses of Indiana, many of whom have filled with honor positions in all the walks of life.*

John Boggs, M. D.

Dr. John Boggs was born Aug. 17, 1787, and was the youngest of six children. Having lost his father at any early age, he was adopted by his uncle, Dr. Johnston, who gave him a thorough classical education. After leaving college he studied medicine with Dr. McClelland, of Greencastle, and attended lectures at the University of Pennsylvania in Philadelphia. His medical course was cut short by the death of his uncle, and he found himself obliged to begin at once the practice of medicine. He settled in Greencastle and became a partner of his old preceptor, Dr. McClelland. He finally went to Baltimore, passed an examination before the medical faculty of the University of Maryland and received a diploma.

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* See Nevin's Men of Mark, p. 422.

Dr. Boggs was truly a christian physician; his practice was very large, but for more than twenty years he faithfully discharged the duties of an elder in the Presbyterian church. His friends loved and trusted him as a spiritual adviser, and, like the companion of Paul, he was often called "the beloved physician." He died July 12, 1847, and his life may be fitly characterized by this line from his monument, "His life was piety; his death was peace."

General Clement A. Finley.

General Clement A. Finley was born in Newville, Pa., May 11, 1797. Graduated at Washington College, Pa., and at the Medical Department of the University of Pennsylvania.

He entered the army as surgeon's mate of the First United States Infantry, August 10, 1818. Was promoted to assistant surgeon June 1, 1821, and to major and surgeon July 13, 1832. He was medical director in the field with Generals Jessup, Scott and Taylor in the Black Hawk, Seminole and Mexican wars. Much of his public life was spent on the frontier. In 1834 he was with General Dodge in his expedition to the Rocky Mountains. On the 5th of May, 1861, just after the breaking out of the civil war, he was made Surgeon General of the United States Army. After forty-four years of active service he was retired, at his own request, April 14, 1862. He was brevetted brigadier general for long and faithful service in the army. He died September 8, 1879.

Dr. Finley married, in early life, Elizabeth, daughter of Dr. Samuel Moore, at that time director of the United States Mint, and formerly a member of Congress from Bucks county, Pa.

General Finley was a christian gentleman, and a consistent member of the Presbyterian church.

Hon. Robert Cooper Grier.

Hon. Robert C. Grier, associate justice of the Supreme Court of the United States, was born in Cumberland county, March 5, 1794. He was the eldest son of the Rev. Isaac Grier and grandson of the Rev. Robert Cooper, D. D., of Middle Spring. He graduated at Dickinson College in 1812, and taught the grammar school of the college for a year after graduation. He studied law and was admitted to the bar in 1817, and practiced at Danville, Pa. In 1829 Judge Grier married Isabella, daughter of John Rose, a native of Scotland. In 1833 Governor Wolf appointed him judge of the courts of Allegheny county. On the 4th of August, 1846, President James K. Polk nominated him to the Senate as a justice of the Supreme Court of the United States. The nomination was confirmed, and he served in that capacity till his death. He died at his home in Philadelphia, September 25, 1870. He was a ruling elder, and often a member of church courts. Judge Grier was eminently distinguished for integrity and worth. He stood very high in the confidence of the public, and always commanded the respect and esteem of his professional brethren.

Hon. James Buchanan

The fifteenth President of the United States, was born near Mercersburg, Franklin county, Pa., April 23, 1791. He graduated at Dickinson College in 1809, studied law and settled at Lancaster, Pa. In 1814 he was elected to the Legislature. He was elected for a second term, and, though young, he was one of the most prominent members of the body. In 1820 he was elected to Congress. He was elected again and again until he declined re-election. His last term of service in the House expired March 3, 1831.

In the same year in which he ceased to be a member of the House, he was sent by President Jackson, as Minister Plenipotentiary to the Court of St. Petersburg. Here he negotiated the first commercial treaty which this government ever had with that of Russia.

In 1833, having returned from Russia, he was elected to the United States Senate to fill a vacancy. He was afterward elected for the full term of six years, but soon after his second election he resigned to take a place in the Cabinet of President Polk. His position in the Cabinet was that of Secretary of State, and he discharged his duties with marked ability.

At the expiration of Mr. Polk's presidential term, Mr. Buchanan retired to his country seat, near Lancaster, Pa., where he remained until 1853, when President Pierce tendered him the mission to the Court of St. James. He remained in England until the spring of 1856. In June of this year he received the nomination of the Democratic National Convention, for the Presidency, and in the following November he was elected to the highest office in the gift of the American people.

It was a period of great sectional excitement and strife. He did not escape serious blame, though no one doubted his honest desire to discharge his whole duty. In sincere love of his country he was second to none; but it was his misfortune to fall on evil times, and the great civil war burst upon the country as he was retiring from office.

In March, 1861, he retired to his country seat, Wheatland, near Lancaster, where he spent his declining years in the society of his neighbors and friends. He had always been a believer in the truth of christianity; he now made an open confession of his faith in Christ and become a communicant member in the Presbyterian church. He died calmly and peacefully on Monday, June 1, 1868.

Andrew Blair

Was born in Carlisle, Pa., April 10, 1789, and there, having served his day and generation, he died most peacefully and hopefully, July 21, 1861. His grandfather, William Blair, is mentioned in 1781, as one of the trustees of Carlisle Academy. His own father, William Blair, died in early manhood. Andrew was his second son. He was a man of strong natural powers, and a leading spirit in his native place. Ordained a ruling elder in the First Presbyterian church of Carlisle, December 25, 1825, he was one of the leaders in the movement which resulted in the organization of the Second church, January 12, 1833, and he became one of its original elders. It was the testimony of one of his pastors, Rev. Dr. A. T. McGill, that "Andrew Blair was always a prince among the elders of the church." The people in his own church had the utmost confidence in him as a man and a christian. They trusted him as a leader, loved him as a friend, and revered him as an oracle; while among the poor outside of the church he was often called "the pastor of the town." He was always the ardent supporter of the free school system, and for the twenty-five years previous to his death he had been president of the board of school directors of his native town.

James Hamilton, Esq.,

Was born in Carlisle, Pa., October 16, 1793, and there he died, January 23, 1873. He was the only son of Judge Hamilton, and a lineal descendant of Rev. Samuel Thomson, the first pastor of the church at Meeting House Spring (now Carlisle), which, with that of Silver Spring, was the first Presbyterian charge west of the Susquehanna River. In 1812 he graduated at Dickinson College and in 1816 he became a member of the bar in his native place. He never married, but occupied the old Hamilton mansion in Carlisle until the time of his death.

The record of his departure on the Second church register has this significant remark by his pastor, "He was a benefactor of this church." This was in allusion to the fact that he had contributed $11,000 to the erection of the new church in which his own funeral was one of the first services, and in grateful remembrance of the fact that, with his hearty concurrence, his sister, Mrs. Susan H. Thorn, had left a legacy of $5,000, for the purpose of building a manse for the same congregation. This home for the pastor was erected in 1869.

Mr. Hamilton was a gentleman of high and varied culture, of somewhat eccentric manners, but deep and fervent piety. Some time after his death the Rev. Dr. A. T. McGill, who had formerly been his pastor, wrote of him as follows: "James Hamilton was one of the best men I ever knew in any calling of life. Rich, and bashful, and eccentric as he was, he went about doing good. His conscientiousness gave him diligence and courage, method and force."

Mr. Hamilton devoted most of his time to some service of the public. For many years he was a faithful trustee of Dickinson College, and of the Second Presbyterian church. He was a most devoted friend of the public schools of Carlisle, serving as a director from 1836 to the time of his death. He was twice elected a ruling elder of his church, but modestly declined the office, though for years he superintended the Sabbath school and taught a Bible class. His short and fervid prayers in the social meetings of the church are still remembered gratefully by his pastor. His final departure was in answer to a sudden call. Like Enoch he had "walked with God," and his death was almost like a translation: "He was not, for God took him."

Hon. George Metzger.

George Metzger was born, according to a family register in his own handwriting, 19th November, 1782, in Hanover, York county, Pa. He was the son of Paul Metzger and Susanna Maria Bower, being the youngest in a family of six children. His parents occupied a good social position, and, while he was still a lad, sent him to Carlisle that he might receive a liberal education. He entered Dickinson College about 1797. The institution was then under the care of the celebrated and eccentric Dr. Nisbet, who was officially designated as the Principal. Here he obtained the elements of a thorough education, though he never graduated.

The greater part of Mr. Metzger's life was spent in Carlisle, but his first known visit to the place was in October, 1794, at which time his father and himself were the guests of Dr. McCoskry, the father of the late bishop of that name. This was during the celebrated Whisky Insurrection, and Dr. McCoskry gave a dinner party to General Washington, Governor Mifflin and other notables. Young Metzger was invited, but, owing to his extreme modesty, did not appear at the table; but to the day of his death he retained a very vivid remembrance of the excitements of the occasion, and often recounted little incidents of the time. General Washington's bodyguard was composed of New Jersey cavalry, handsomely uniformed. Public sentiment in this region was distracted, and there was not a little of turbulent lawlessness manifested among the people. A difficulty arose between the citizens and the soldiers. Governor

Mifflin addressed the crowd from the balcony of a hotel, on South Hanover street, near the public square, and young Metzger stood near the Governor, an interested spectator of the exciting scene. General Washington's headquarters were on the opposite side of the street, in the building adjoining the residence of Colonel Ephraim Blaine, whose guest he was. Mrs. Robert Blaine, the sister of Mr. Metzger, came in daily from her home on the banks of the Conodoguinet, took charge of affairs in the house of her father-in-law, and did the honors of the occasion during all the stay of Washington in Carlisle. As General Washington had previously been the guest of his father, Paul Metzger, at Hanover, it is not wonderful that his personal appearance, and many of these stirring scenes were indelibly impressed upon the memory of our now departed friend.

He began the study of law in the office of Mr. Hopkins, a distinguished lawyer in Lancaster, Pa., but soon removed to Carlisle, and entered the office of David Watts, Esq. Here he pursued his studies with diligence and success. In his later years he was accustomed to tell, as a curious illustration of those early times, that it was the habit of his respected preceptor to examine his class every Sunday morning as to their legal studies during the past week.

In 1805 he was admitted to the bar of Cumberland county. In 1806 he was appointed deputy attorney general for Cumberland and Adams counties. After a few years of practice, he was offered the judgeship for Dauphin district, by the Govenor of the State, but he declined the honor. He was elected to the Legislature of his native State, for the term of 1813–14, where he served with credit to himself and his friends.

Like many other men, he found that political life seriously interfered with professional success. He has left on record an amusing confession of this fact. We find on examining his private docket, that in the November term of court for 1813, he had sixty-seven cases. At the end of the January term, 1814, we find the following entry: " Concerned in nine cases only to this term ! This is the effect of becoming politician and going to the Legislature." Following the April term we find again in his own handwriting: "Concerned in thirteen suits only to this term! Blessed effects of going to the Legislature!" Who would be willing to obscure the impression of these extracts by any moralizing?

Mr. Metzger was for many years a trustee of Dickinson College. For about thirty-five years, beginning with its organization, he was a trustee of the Second Presbyterian church of Carlisle, where he was a constant attendant on divine service. He left quite a large estate, and was the founder of Metzger Institute, Carlisle, Pa. He never married, and when about fifty years of age he retired from active life. Though never robust, he survived to a very advanced age, and died June 10, 1879, in his 97th year.

Hon. Robert McClelland.

This gentleman, who attained to high position by the force of native talent, and sterling integrity, was born in Greencastle, Franklin county, Pa., August 1, 1807. Among his ancestors were several officers of rank in the war of the Revolution. His father was an eminent physician and surgeon who studied his profession under Dr. Benjamin Rush of Philadelphia, practiced it with great success, and lived to an advanced age.

The subject of this sketch graduated at Dickinson College, in 1829, among the first in his class. He was admitted to the bar at Chambersburg, in 1831, removed to Pittsburgh and practiced his profession for about a year; but feeling like many more of our people the attraction of the newer west, he removed again in 1833 to Monroe, in the Territory of Michigan. Here his legal studies and efforts were crowned with abundant success. In 1835 he was elected a member of the convention called to frame a constitution for the proposed State of Michigan. In 1838 he was elected a member of the State Legislature, in which he soon became distinguished. In 1843 he was elected to Congress where he became so conspicuous and popular that he was twice re-elected.

In 1851 Mr. McClelland was elected Governor of his adopted State and subsequently re-elected. President Pierce, at the organization of his Cabinent in 1853, invited him to take the position of Secretary of the Interior, a trust which he accepted and discharged for four years with credit to himself and his friends.

Mr. McClelland was married, in 1837, to Miss Sarah E. Sabine, of Williamstown, Mass.

James Wallace Weir,

Son of Samuel and Mary (Wallace) Weir was born at Harrisburg, Pa., August 9, 1805, and died at Harrisburg, Pa., March 14, 1878. Married June 4, 1845, Mrs. Hanna A. (Fahnestock) Mahaney, who died February 12, 1872. He publicly confessed Christ and united with the Presbyterian church at Harrisburg, July 4, 1830. In 1834 he was elected and ordained as a ruling elder in the church, and chosen as the superintendent of the Sunday school, and filled both these offices until his death, a period of forty-four years. He filled the office of teller in the Harrisburg Bank from November 26, 1833, to October 30, 1844, and from the last date until his death he was cashier of the same bank, filling these two positions over forty-four years. Mr. Weir was a life director in the American Board of Commissioners for Foreign Missions for nearly twenty years, a delegate to all the higher courts of the church and to important religious conventions very frequently; a contributor to the general and religious press, and to the *Theological Review* of his own denomination; the compiler of a Sunday school hymn book, and the composer of a number of hymns; the author of two volumes of prayers, one of which has passed through several editions. His life from early youth was marked by mental energy and large public activities. His grandparents (Weir and Wallace) fought side by side as valiant defenders of Derry in the famous siege of 1689–90. His father was one of the original elders of the Presbyterian church at Harrisburg and a lieutenant in the Revolutionary army. Inheriting a mind strong in natural faculties, and a will earnest and positive, trained in a home of prayer and consecrated piety, his remarkable conversion at the age of twenty-five years prepared him to fill a very prominent place for nearly half a century in social, business and religious

J W Weir

life. Foremost in public and reformatory movements, thoroughly consistent in christian character, remarkably gifted in prayer, a man of uncommon beneficence and attractive social manners, few men of his age so completely illustrated religion by a steady life-long victory of christian principle.

John Cree.

Mr. John Cree was born in Aughwick Valley, Huntingdon county, in 1805. His ancestors were old Scotch-Irish Presbyterians. His father and grandfather had been elders of the Presbyterian church of Path Valley for half a century. Mr. Cree came to Chambersburg in 1826, and in June, 1830, married Jemima Kirby, a daughter of Thos. Kirby, Esq., and together they occupied the Kirby mansion for sixty years. Under the pastorate of Rev. Daniel McKinley, D. D., Mr. Cree united with the Falling Spring Presbyterian church, and at once became an active member, especially in the departments of Sabbath school and prayer-meeting work. Shortly afterward he was elected a ruling elder, in which capacity he served the Falling Spring church until 1862, when he removed to Pittsburgh, and remained there until after the rebuilding of his house, which had been destroyed by the burning of Chambersburg. While in Pittsburg he was a member of the Central Presbyterian church, of which Rev. Thomas X. Orr, D. D., was pastor. On his return to Chambersburg he found the Central Presbyterian church had been organized, and he became a member of it.

For seventeen years Mr. Cree was superintendent of the Falling Spring Sabbath school, which position he resigned when he removed to Pittsburgh. He was a delegate to the General Assembly a number of times, and was deeply interested in anything that affected his church. At the same time he was active in any general religious movement that was of interest in the community.

Mr. Cree was a man of a genial, sunny disposition, respected by every one in the community and beloved by his family and a large circle of relations.

On the night of February 21, 1890, he quietly passed away. His last audible words were: "He is able to save unto the uttermost." He died in his eighty-fifth year, having been an elder in the Presbyterian church for fifty-five years.

Colonel James C. Austin.

James C. Austin was born at Harrisonville, Fulton county, Pa., October 1, 1823. His parents were of that noble Protestant Scotch-Irish stock that has taken such a conspicuous part in laying the foundations of the civil and religious institutions of our country. His father and maternal grandfather were elders in the Presbyterian church. Being a child of the covenant it is not strange, that, in his fourteenth year, he should make public confession of his faith in Christ and cast his lot with God's people. He began, early in life, to systematically devote a certain portion of his earnings to benevolent purposes. He was intelligently earnest in business, "fervent in spirit, serving the Lord." As a legislator he was devoted to the best interests of the people. When the life of the nation was in peril his patriotic impulses led him to devote himself to his country's cause. Of remarkable force of character and untiring energy it was in accordance with his nature to be doing and achieving. The name of James C. Austin is historically and livingly identified with the origin and subsequent life of the Central Presbyterian church. He was one of its charter members. At its organization, August 15, 1868, he was chosen an elder, a member of the board of trustees, and of the building committee that superintended the erection of the edifice. It is no disparagement to others, who have done well in gifts of devotion to this church, to say that the loyalty and liberality of this man to its material interests is without precedent in the community. Having thoughtfully and prayerfully given himself to this project, in careful attention, in laborious physical toil, in the use of his rare practical efficiency as a builder, in his generous contributions to meet the current expenses of the church, in his princely offerings to free it from debt, in giving so much of himself to the church, the people and the community, it is not strange that he should have said, "the Central church is as dear to me as the apple of my eye." He took the leading and most liberal part in securing to the church the mission chapel and the parsonage. In the public cemetery, at his own expense, he secured a lot for the graves of those of the congregation unable to provide for themselves. He died November 7, 1889, at his home in Chambersburg, Pa.

Thomas Duncan, LL.D.

Few men of his day enjoyed a more enviable reputation than the subject of this sketch. His father was a native of Scotland and an early settler in the Cumberland Valley. The illustrious son was born in Carlisle, November 20, 1760, and educated at Dickinson College. He studied law at Lancaster under the direction of Hon. Jasper Yeates, then one of the judges of the Supreme Court of Pennsylvania. On his admission to the bar he returned to his native place and opened a law office. He was rapidly borne by genius, perseverence and integrity, to the pinnacle of his profession, and was elevated to the bench of the Supreme Court of his native state. This appointment was made by Governor Snyder, March 14, 1817. He was chosen to fill the vacancy caused by the death of his preceptor, Judge Yeates.

Judge Duncan was a small man, with a large but well-formed head. He was distinguished for his quickness and alertness of both mind and body. Judge Brackenridge, who knew him well, has left this estimate of him on record: "Mr. Duncan was one of the best lawyers and advocates I have ever seen at a bar, and he was, perhaps, the best judge that ever sat on the the supreme bench of the state."

Judge Duncan died November 16, 1827. For the last ten years of his life he had resided in Philadelphia, but his mortal remains rest in the Duncan lot in the old graveyard at Carlisle, under a handsome marble monument.

Hon. John Kennedy

Was born in Mifflin township, Cumberland county, in June, 1774. He graduated at Dickinson College, and afterwards read law with Judge Hamilton at Carlisle, and was admitted to the bar in 1794. He afterwards removed to Pittsburgh.

In 1830 he was appointed a justice of the Supreme Court of Pennsylvania, and remained on the bench until his death, on the 27th day of August, 1846. He was buried in Laurel Hill cemetery, Philadelphia.

At a meeting of the members of the bar, in the Supreme Court room, on the occasion of the death of Judge Kennedy, Chief Justice Gibson said of him: "A cooler head and warmer heart never met together in the same person; and it is barely just to say that he has not left behind a more learned lawyer or a more upright man."

James Hutchinson Graham, LL. D.

The subject of this sketch was a son of a ruling elder in the Big Spring Presbyterian church, Newville, Pa. He was born September the 10th, 1809; was educated at Dickinson College, graduating in the class of 1827. He studied law in the office of Andrew Carothers, a prominent member of the Carlisle bar, and was admitted to practice January, 1830. In 1839, he was appointed, by Governor Porter, Deputy Attorney-General of the state, a position which he held for six years with great credit to himself. In 1850 he was elected president judge of the Ninth judicial district, composed of the counties of Cumberland, Perry and Juniata. In 1861 he was re-elected for another period of ten years, so that when he retired from the office, in 1871, he had passed a score of years on the bench.

When the writer of this sketch came to Carlisle, in 1869, Judge Graham was one of the most prominent characters in the community. He had been for so many years the president judge of this district that he seemed almost a permanent judicial fixture. Having been born and bred in the county he was quite "to the manner born," and could say like one of old, "I dwell among mine own people." His integrity was never questioned, his ability was recognized by all, and it was his special pride that his decisions were seldom reversed by the Supreme Court. After his retirement he resumed practice at the bar in Carlisle. In 1862 his Alma Mater conferred upon him the degree of Doctor of Laws, a well-merited honor. Notwithstanding all his public duties he was seldom absent from his place in the sanctuary. He was for many years a consistent member of the Second Church. Judge Graham was twice married, and was the father of a large family. He died September 26. 1882.

THE INFLUENCE

OF THE

PRESBYTERY OF CARLISLE

BEYOND ITS BOUNDS.

By Rev. GEORGE NORCROSS, D. D.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."—Heb. xi : 8.

PREFATORY NOTE.

THIS address is left, almost word for word, as it was at first delivered on the occasion of our Centennial Anniversary. For a time the purpose was entertained of recasting it entirely and greatly enlarging its scope and treatment; but many things have interfered with this personal preference. Much that properly and logically belonged to the plan of this paper has received, incidentally, quite a full treatment at the hands of others, and it seems useless now to tell the same story over in another form. Then the general supervision of the whole work which has come upon the writer, as the chairman of the committee on publication, has thoroughly occupied all the time at his disposal, while the laborious correspondence which was necessary to gather the illustrations for these memorial volumes has rendered it almost impossible for him to follow out the lines of research which were indicated in the following address.

Another limitation under which we have all worked has been the determination to confine our work strictly to the departed, to make it truly a memorial of the past. If any are tempted to ask why some friend or favorite has not been noticed in these pages, they will probably find an ample explanation in the fact that the good man is still spared to his friends and allowed to make history for himself. Many such factors, living and potential, are at work; we bless God for their influence; but we can only remind the reader that it is not our task to record their triumphs. We leave that to the historians of the next Centennial.

The studies of the last four years have only confirmed the opinion entertained before, that the American Presbyterian Church is what it is largely because of the conservative influence which has gone out from this region. The sons of the Covenanters and the men of Ulster knew what they believed and why they believed it. While it must be confessed that our type of Presbyterianism has been so inflexible, that sometimes we have missed our opportunity, and again, not unfrequently, we have sacrificed important interests by unseemly strife over minor matters; yet, none the less, the Presbyterian Church of this country owes its existence to that race of people who had maintained the "Reformed or Calvinistic system" for two hundred years before they sought a home in this western world. These people have a love for the creed and the polity, the traditions and the spirit of our church, which is seldom found elsewhere. It is a well-known fact that while Presbyterianism in old England degenerated into Arianism, and in New England, into Unitarianism, the church of our fathers has never wavered in its adherence to the evangelical teachings of the Westminster Symbols.

While it is certainly true that the original elements of our church in this region were Scotch and Scotch-Irish, yet it is thankfully acknowledged that for years we have received a strong infusion of German blood, which came to us either through the influence of intermarriage, or from a deliberate choice of our doctrine and polity.

It is with a melancholy pleasure that this work is retouched for the last time. The task has been performed under the pressure of so many other duties that at times it has seemed very irksome. But now that the end has come, only one sorrow is felt, and that is the plague of all human effort—the regret that the performance was not more worthy of the theme.

G. N.

CARLISLE, *June*, 16, 1890.

INFLUENCE OF THE PRESBYTERY OF CARLISLE BEYOND ITS BOUNDS.

By Rev. George Norcross, D. D.

IT is a proper and comely thing to celebrate the virtues of our ancestry, and to do honor to the memory of our fathers. Burke has well said: "People will not look forward to posterity who never look backward to their ancestors." But, aside from the filial duty so becoming in itself, we may strengthen our hands and encourage our hearts by noting the far-reaching influences which spring from the labors and the deathless example of the pious, for "The memory of the just is blessed."

The honorable mention which has to-day been made of many early families, whose lineal descendents are no longer with us, naturally raises the question, what has become of them? The task has been assigned to me of answering, however imperfectly, this question.

We cannot say of these as the beloved disciple said of some in his day: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us." No, they were "of us," bone of our bone and flesh of our flesh, noble representatives of all that we hold sacred and dear, and though a few have returned to join with us in these anniversary services, the great mass can only be with us in spirit, as we celebrate to-day a hundred years of earthly vicissitudes and discipline, of heavenly faithfulness and blessing. These honorable names have not generally failed from among the children of men. They are found to-day interwoven with the history of Church and State from the Atlantic to the Pacific, and from the great lakes on the north to the Gulf of Mexico on the south. For a hundred years this tide of emigration has been sweeping down the great valley of Virginia and spreading out over the broad savannahs of the South. It has been flowing over the mountains and pouring into the great Mississippi Valley, until it is felt in every corner of the land.

As Castelar said of the popular leaders of New Italy so we may say of these Presbyterian fathers, "What Savanarola could not do by giving himself to God, and Machiavelli could not do by giving himself to the devil, these men have done"—they have made a free state; nay, they have done more, for they have made a pure church.

It is a curious reflection as we sit here to-day, in the midst of this sanctuary, enclosed by these sturdy walls and surrounded by all the comforts of peace, that these massive foundations were laid while the memories of savage massacres were yet fresh in the minds of the actors, when the scalps of their own wives and children might still be counted and sold to the emissaries of the French Government on the western frontier, when the first blow for Independence had not yet been struck, when the people calculated every little bill in pounds, shillings and pence, and drank to the health of his royal majesty, King George III, by the grace of God King of England.

It is hardly less suggestive that when the Presbytery of Carlisle was organized the war of Independence was only fairly closed, the Constitution of the United States was not yet adopted; there was no general system of national coinage; the Continental treasury was bankrupt, and its dishonored currency was the jest of every wit and the disgust of every creditor. Debts were paid in a mongrel currency—rough colonial scrip and continental bills, with the hybrid coinage of every realm, which had been filtered into the country from all civilized nations. There was no President of the Federal Government, and it was three years before Washington was inaugurated as the first President of the American Republic.

It is strange reading to find it noted in one of the histories of these early times that the first post from Philadelphia to Pittsburgh was established in the fall of 1786, and to know that there had been no public mail between these points before. It is a startling statement to us that in the same year Pittsburgh contained but thirty-six log houses, one stone and one frame house, and that all its merchandising was conducted in five small stores; that one hundred years ago the paper mill at Chambersburg furnished all the paper for the entire west, including Kentucky; that as late as 1796 pack horses were loaded in Chambersburg to cross the mountains for the west with various articles of merchandise, including bar iron and salt for Pittsburgh.

It is well known that in the first half of last century, and at least up to the time of the Revolutionary War, the region covered by the Presbytery of Donegal was the favorite resort of Scotch-Irish immigration. Perhaps no very definite estimate can be made as to the exact number of people who had made this region their home before the organization of the Presbytery of Carlisle; but from the large number of patriot volunteers who went from this region to join the American army we know that the population must have been considerable for a province so limited in extent and so recently settled.

This was then practically a frontier Presbytery, and it covered all the region beyond with the exception of the little missionary Presbytery of Redstone. Geographically it looked toward the southwest, the west and the northwest, and this early tendency has never been lost. It has indeed sent some of its ablest sons to New York, Philadelphia, Baltimore and Washington, but the constant tendency has been to push on to the newer parts of the land, and plant the church in the "regions beyond."

Charles Dickens is credited with saying that "the typical American would hesitate to enter heaven unless assured that there he could go farther west." It must be confessed that this spirit has possessed and powerfully actuated the Scotch-Irish element of the Presbyterian church. It is to this spirit that the church owes her rapid progress across this great continent, and the planting of her deathless principles in so many localities. The progress of this natural movement has been a sad experience to many an eastern pastor. He has mourned over the departure of those who had long been his comfort and stay, little thinking of the divine plan by which the church was to be planted in all the broad empire of the west. But these sturdy pilgrims who have traveled on toward the setting sun have gone out, like Columbus, to the discovery of new worlds. They have gone out, like Abraham, seeking a land of promise. They have gone out, like brave crusaders, to take possession of a mighty empire in the name of Christ, and they have constantly sent back a ringing cry to their friends in the east to come on to the front for

> "The rudiments of empire here
>   Are plastic yet and warm;
> The chaos of a mighty world
>   Is rounding into form."

No one ever blamed a western man with under-estimating the importance of his section or his age.

But how shall this story of conquest and victory be told in a half-hour? It is impossible to be definite without the mention of names, and who does not shrink from this because of the risk of injustice which such a mention involves? May I ask your charitable indulgence while I make the perilous attempt? I wish I had the historical gift to recall and you the time to hear repeated the name and deeds of every hero who has gone out from our bounds to lend a hand in the conflicts and triumphs of the last hundred years in Church and State. It is wonderful how few of these pioneers made shipwreck of the faith. They were strong because they were trained in a system of truth, compact and logical They knew what they believed and why they believed it; and very few of them have every failed in the day of battle. Perhaps only in the last great day will it be known how much they did to win the land for Christ. If in this fair land there should ever come a great Armageddon battle with the cruel hosts of Anti-Christ, it may be seen how largely by their influence the whole wide land was "bound by golden chains about the feet of God."

Then in the language of the son of Sirach, "Let us now praise famous men and our fathers that begat us.

"The Lord hath wrought great glory by them through His great power from the beginning."

* * * * * *

"All these were honored in their generations, and were the glory of their times."

* * * * * *

"Their bodies are buried in peace; but their name liveth forevermore.

"The people will tell of their wisdom, and the congregation will show forth their praise."

In this celebration it seems proper that some notice should be given to those elements out of which our Presbytery was developed. One hundred years ago there were twenty-two ministers and a corresponding number of churches on the territory which was assigned to the Presbytery of Carlisle. The church had been developing in this region for about fifty years, and the congregations which then constituted the Presbytery, had been sending out their representatives north, south, east and west. The name of Donegal is now only historic, and perhaps no Presbytery has a better right than ours to cherish the early history of that mother Presbytery. To us as a Presbytery has been assigned, by the authority of our superior courts, the custody of all her early records, which we not only guard with jealous care, but mean to put into the form of permanent written history. We, therefore, claim an interest in the history and influence of this region even before the Presbytery of Carlisle had a separate organization.

In 1781, while the Presbytery of Carlisle was still an integral part of the mother Presbytery, a little band of four ministers beyond the mountains had been, at their own request, and by the action of Synod, formed into the Presbytery of Redstone. These original members of Redstone were the Rev. Messrs. Joseph Smith, John McMillan, James Power and Thaddeus Dodd. Of these men, Joseph Smith, whose name is mentioned first, seems to have been the eldest, and Dodd, whose name stands last, was apparently the youngest. It is a remarkable fact that they were all graduates of Princeton College, and all except Dodd, were from Eastern Pennsylvania. The memories of these four pioneers should ever be cherished by our church as missionaries of the cross and benefactors of the race. They were men of talents and education. More eligible positions were open to them, but they turned their backs upon the attractions, the comforts and the refinements of the east, and with their families, and at their own expense, they crossed the mountains, forded rivers, traversed wildernesses, endured privations, suffered fatigue, and braved peril to do the Lord's work and plant the school and the church in those western wilds.

The bold spirits who had gone out to that region, were with scarce an exception, from the Presbyterian element of this valley and eastern Pennsylvania. McMillan had been ordained by the mother Presbytery, Donegal, then on the frontier, at Chambersburg, June 19, 1776, that he might accept the call which had been extended to him by two congregations, which he had already gathered beyond the mountains. Comparisons are invidious and often unjust. All of these original members did a noble work for the church, but, by common consent, Dr. McMillan has been regarded as the father of the Presbyterian church in western Pennsylvania. He was in every way a man of mark. Not only a child of the covenant, but dedicated by his parents before his birth to the work of the ministry, as he grew up it was manifest that the Spirit of the Lord God was upon him. He was literally "the voice of one crying in the wilderness." He came in the spirit and power of Elijah, and it falls to the lot of but few men to exert such a personal influence on the men of their time. He was the first minister who settled as a pastor west of the Allegheny Mountains. He was not only one of the original members of the Presbytery of Redstone, but he was its first moderator. The cautious and exact Dr. Elliott says of him: "He has been deservedly recognized as 'the Apostle of the west,' and his zeal and influence in the cause of evangelical religion, and that of sound literary and theological education, and his eminent success in winning souls to Christ, have made his memory precious to the churches throughout this region." The labors and example of such a man should be kept in perpetual remembrance by the church.

It must be admitted that all his associates were "able ministers of the New Testament, not of the letter, but of the

Spirit," and that they were ready for any work which the Lord laid to their hand. They seemed as ready to teach as to preach, and they all assisted young men in their studies, who were desirous of obtaining a liberal education. Each seems to have had his own "log college" during the first years of their labors in the new settlements. But by common consent they seem to have combined their efforts at two points, Cannonsburgh and Washington. The result was academies first and colleges afterwards. It is inscribed on the tombstone of McMillan at Chartiers, "He was the leading founder of Jefferson College."

Popular opinion has usually associated with the name of McMillan that of another, who stands out as a representative man among the early ministers of Westmoreland, or "the Redstone Region," the names by which all southwest Pennsylvania was then known. This man was Rev. Elisha Macurdy. He was born October 15, 1763, in our own borough of Carlisle, where his family then resided. "He was baptized in the old log meeting house on Pomfret street," by Rev. Geo. Duffield, the first of that name who ministered in Carlisle. This historic church stood on the corner opposite to the present Second Church, west of Hanover and south of Pomfret streets.

We know but little of his early years. He enjoyed such advantages of education as were common in the place at the time, but he had gone no further than the elements of Latin, when his studies were interrupted by the breaking out of the Revolutionary war. His father having become embarrassed in his worldly circumstances, made several changes in his place of residence, and finally, when Elisha was about twenty-one years of age, he removed to Ligonier Valley, Westmoreland county. It would take too long to tell how, by energy, industry and business tact, young Macurdy restored in some degree the fortunes of his house, and, being converted, was finally able to pursue a course of liberal study for seven years, under the care of Dr. John McMillan, and became one of the most useful and beloved ministers of western Pennsylvania.

It cannot be thought strange if we claim a peculiar interest in these two men, who went out from us to become such leading spirits in founding and building up the church in the western part of the State.

Closely connected with these names stands that of Matthew Brown, D. D., LL. D. His parents had resided in the vicinity of Carlisle, but had removed to Northumberland county, Pa. His father took an active part in the Revolutionary struggle, and died in the midst of it, leaving Matthew, his youngest son, then a child but two years of age. He was adopted in his infancy by his uncle, William Brown, a man of influence in Dauphin county, and residing near to Harrisburg. There he prepared for college, and in May, 1794, he graduated from Dickinson College during the presidency of Dr. Nisbet, for whom he always entertained the highest regard.

After his graduation he taught a classical school in Northumberland county, studied theology, and was licensed to preach by Carlisle Presbytery, October 3, 1799. For a few years he labored as a pastor in the bounds of Huntingdon Presbytery, but receiving an invitation from the church in Washington, Pa., to become its pastor, and from the academy in the same place to become its principal, he removed there in the spring of 1805.

The next year, largely through his influence, a charter for Washington College was secured; and his academy was merged into that institution. Of the new college Mr. Brown was elected the first president, still retaining his pastoral relation with the church. For nearly ten years he continued to perform these double duties, taxing every power to the utmost, but sustained by the consciousness of duty performed and progress accomplished. In 1816, however, he resigned the presidency of the college, preferring to give his whole time to the pastoral charge of his church.

This quiet pastoral work continued for about six years, and, though during this time he was offered the presidency of Centre College, yet he still preferred to remain in the pastorate. In 1822, however, he accepted the Presidency of Jefferson College at Cannonsburgh, and continued to hold the office for twenty-three years; and here again he was eminently successful. Dr. Brown was a man who always commanded respect and inspired confidence in his ability to perform whatever he undertook. He was a very effective preacher, and this was the work in which he especially delighted; but perhaps he was never more useful than in the presidency of a college, and his memory will ever be cherished in the united college which he did so much to establish. It is no common honor to serve in turn as principal two such institutions as Washington and Jefferson, and to be eminently successful in both.

To-day we are proud to claim Dr. Matthew Brown as one of the sons of Carlisle Presbytery. He was a strong man; and it has been well said of him that he "made a deep and during mark upon his generation."

And here another honored name is called to mind, and another distinguished personality comes upon the scene. It was Dr. Brown who introduced to the church and college at Washington the Rev. David Elliott, one of the most useful ministers the American church has ever produced.

Rev. David Elliott, D. D., LL. D., was born in Sherman's Valley, February 6, 1787. He graduated at Dickinson College in 1808, was licensed by the Presbytery of Carlisle, September 26, 1811, and was soon installed pastor of the church at Mercersburg, Pa., where he remained for seventeen years. While attending academy at Mifflin, Pa., he had lived in the family of the pastor, Rev. Matthew Brown, and this was "the first link in the chain of events which largely shaped his future life."

In 1828, Dr. Brown, then the president of Jefferson College, was invited to return to Washington, the scene of his past labors, to become again the president of a college which he had organized, and to take charge of a beloved church of which he had been the first pastor. Hesitating between the warm impulses of his heart in one direction, and his obligations to Jefferson College, where he seemed indispensable, he confidentially addressed his friend, then the pastor at Mercersburg, urging the claims of the church and the college at Washington, and preparing the way for an invitation to either.

No hasty action was taken, but, after prayerful consideration, Mr. Elliott finally accepted a call from the church at Washington, and in a few months he was urged to accept the presidency of the college, which, at the time, was completely prostrated. This he at first declined to do, and recommended for that position another minister in the Presbytery of Carlisle, Dr. David McConaughy, then the pastor at Gettysburg. But when he declined, and no one else could be found who would undertake the task, Dr. Elliott consented to take the position of "acting president and professor of moral philosophy" until a permanent president could be secured. In less than two years he turned over the college, in a greatly revived condition, to his friend Dr. McConaughy, who was found willing to accept on a second election, while Dr. Elliott became the president of the board of trustees, a position which he held for thirty-three years, or until the union of the colleges in 1865.

This was also the beginning of Dr. McConaughy's long and successful presidency. Rev. David McConaughy, D. D., LL. D., was a solid man of well-balanced powers, an instructive preacher, a faithful pastor, and a wise counselor, he brought to the presidency of Washington College, not only eighteen years of faithful service, but the dower of accurate scholarship, simple dignity, and paternal solicitude for his pupils. He was born in Adams county, Pa., September 29, 1775. He graduated in Dickinson College in 1795, was ordained pastor at Gettysburg in 1800, a position which he had held for thirty-two years, when he accepted the presidency of Washington College.

Thus we have seen that the two principal colleges of western Pennsylvania, were founded and manned by the sons of our Presbytery. It may be safely affirmed that to Drs. McMillan, Brown, Elliott and McConaughy the colleges at Washington and Cannonsburgh were more indebted than to all other men together. The world need not be told to-day what fountains of influence, both for church and State, these colleges have been. Founded in faith and prayer about the beginning of this century, they have sent forth living streams of influence into every part of the land and unto the ends of the earth. May not the Presbytery of Carlisle, on this day of general review, be pardoned for taking a motherly pride in such sons and in their noble achievements? Our churches have not only held their own numerically, but have sent out branches in all directions that, like the banyan tree, have taken root again and again to become equal to the parent stock.

The mention of Dr. Elliott always suggests to men of this generation the Western Theological Seminary of our church, which is located at Allegheny. With a desire to provide for the great Valley of the Mississippi, the General Assembly of 1825 resolved that it was expedient to establish a theological seminary in the west. Five commissioners were appointed to consider the question of location and report to the directors. The competition was spirited, but the General Assembly finally confirmed the choice of the commissioners, and the seminary was located at Allegheny.

The first classes seem to have been gathered in 1828. Those were years of great discouragement. The first building, which, in an unfinished condition, began to be used in 1831, was burned to the ground in 1854. The present buildings occupy another site. Those early years were dark days in the history of the seminary. In 1836, Dr. Elliott was elected by the General Assembly to the chair of theology.

The prospect was not inviting. Some practical mistakes had shaken the confidence of the churches in the financial management of the institution; the buildings were unfinished; the faculty was incomplete in number; the salary offered was relatively less than he had been receiving, and that was to be gathered by voluntary contributions from the churches; and, worst of all, the church was distracted over those questions which led to open rupture in 1838. To a man of his wisdom and foresight, in no need of seeking a position, there was little to recommend the new work but the imperative need of the church, and the attraction, which difficulties to be surmounted, always present to a brave and resolute spirit. "His acceptance at all in these circumstances," says his biographer, "is an imperishable record of his character.'

His present successor at Washington, who was his intimate friend, another son of Carlisle Presbytery, Dr. James I. Brownson, says of his faithful labors on behalf of Allegheny Seminary, "To a divine blessing upon his fidelity as much as to all other agencies, does the church owe the preservation of this school of the prophets, through a hard contest of fifteen years for its very life."

When, after sixty-three years of labor as a minister of Jesus Christ, he was called home to his reward, his associate, the grave and accomplished Dr. Jacobus said, "His great life-work was his headship of this theological seminary during thirty-eight years."

Another associate the eloquent and gentle Dr. Wilson, said in his last tribute of affection, "So long as yonder seminary stands, he will not be without a monument. It owes its existence to him. Let this be said over his coffin. Had it not been for his indomitable energy and tenacity of purpose, it would not have survived its trials."

My friends, I am happy to be able to bring these flowers and lay them on the tomb of one who nearly sixty years ago went out from this Presbytery with the benediction of his brethren, who filled some of the highest positions in the gift of the American church, and who died no less beloved than respected by the church at large.

I hope no one will be tempted to think that we wish to prove the Presbytery of Carlisle *the* center of influence for the whole Presbyterian church, but it is a curious fact that the men who trained some of the greatest leaders in the church were identified with this region, or sprang out of it. For example: It is often said that Dr. Archibald Alexander and Dr. Samuel Miller made Princeton Seminary. But where did these great men secure the training which prepared them so admirably for their life-work?

Dr. Alexander was the pupil of Rev. Wm. Graham, who was a native of Dauphin county, a graduate of the College of New Jersey, and the principal of a classical academy in Virginia, and it was under his able instruction that Dr. Alexander secured not only his classical but his theological education. Dr. Alexander always regarded Mr. Graham as a man of superior gifts, and to no other man did he acknowledge himself so much indebted in regard to the direction of his studies and the molding of his character. Towards this instructor he ever felt an overwhelming debt of gratitude, and in old age he employed his leisure hours in writing a memoir of his early friend. Mr. Graham's academy was incorporated in 1782, under the name of Liberty Hall, which name it retained until it was endowed by General Washington, when it assumed his name, and thus Mr. Graham became practically the founder of Washington and Lee University, now one of the most popular institutions of learning in the south. "The extent of the influence," says Dr. Alexander, "exerted by this one man over the literature and religion of Virginia, cannot be calculated."

But let us turn now to the training of Dr. Alexander's courtly associate, the accomplished Dr. Samuel Miller. It is well known that Dr. Miller finished his very liberal education in Carlisle under the care and instruction of Dr. Charles Nisbet, then the president of Dickinson College. He had graduated from the University of Pennsylvania, and studied theology under the direction of his father, who was a Presbyterian minister in Delaware. But after his father's death he came to Carlisle and pursued his studies under Dr. Nisbet until he was invited and finally settled a pastor in New York city.

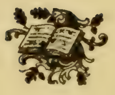
The very high estimate which Dr. Miller was accustomed to entertain respecting his distinguished preceptor may be inferred from the fact that in the midst of all his multiplied engagements he found time to write the life of Dr. Nisbet, and to rescue from oblivion much of the quaint wit and wisdom of that gifted but somewhat excentric man.

It is no common honor to have furnished the means of kindling and brightening two such stars as those remarkable men, who will always be recognized as the fathers of Princeton Theological Seminary. But a careful examination of the record shows that the Presbyterian church of this region may claim that honor.

It seems to me but just to say in this connection that a careful examination of the list of distinguished men, who have gone out from the bounds of Carlisle Presbytery, will discover the fact that a very respectable number of them were originally from the churches popularly known as Covenanters and Seceders. Our branch of the church owes much to this sturdy element of Presbyterianism. During the first half century of our Presbytery's existence they divided this field with us. Gradually the questions of division in the old country receded into the distance and lost their importance, while the pressing necessity for co-operation to support the means of grace became yearly more apparent. More and more the minds of Presbyterians have been turned to the importance of a more conspicuous unity and the development of an American Presbyterian church, sound and conservative as to all essentials in doctrine and polity, but liberal and broad enough to include all who naturally belong to our type of christianity. The result has been that more and more as the years have passed away, our brethren have combined with us to assist in realizing this ideal of liberal Presbyterianism. May we not express the hope that the day is not far distant when one American church shall embrace every member of the Presbyterian household in this land.

But my time is exhausted, though my theme never seemed so large as it still looms up before me, "Alps on Alps." I had hoped to tell of the magnificent character and career of Dr. Francis Herron, a prince of preachers and the courtliest of men; of the bright and saintly Dr. William C. Young, and his far reaching influence as president, for twenty-seven years, of Centre College; of Dr. Jeremiah Chamberlain, who spent his long life in the southwest, the president of three different colleges; of Dr. James Carnahan, for thirty years the honored president of Princeton College: of the Monforts, many and mighty, of mingled Huguenot and Holland blood, who went to the west from Gettysburg, and have taken charge of large interests for the church in the Ohio Valley: of Dr. George Junkin, once a name to conjure with, who began his illustrious career in the old family mansion near to Kingston, and after graduating at Jefferson College and studying theology under Dr. John M. Mason, in New York, became in turn the president of Lafayette College, of Miami University, and of Washington College, Va.; of our own Dr. Robert Davidson, who gave so many years of early service to the Church in Kentucky, and gathered up so lovingly the history of our church on "the dark and bloody ground;" of Dr. John M. Krebs, who was born, educated and licensed within the bounds of Carlisle Presbytery, and was immediately called to his life-long pastorate in New York city, where he remained at once an ornament and a pillar to the whole church for thirty-seven years; of Dr. George A. Lyon, for more than forty years the beloved pastor of the First church of Erie, and the champion and promoter of every good cause in northwestern Pennsylvania; of Dr. William D. Snodgrass, who was the son of a pastor in this Presbytery, and licensed to preach by your authority, who was confessedly one of the ablest men in the American church, and whose long and useful life has but recently been brought to a close in his ninetieth year; of Drs. Hall, and Neil, and McKnight, and Knox, and the Nevins; but where shall I end? "for the time would fail me to tell of" all the faithful men, who, strong in faith, mighty in the scriptures and tireless in devotion, have gone forth from these valleys to do noble service in the armies of the Lord.

I had wished to more than remind you also of the Buchanans, and the Blaines, and the Griers, and the Hoges, and the Findleys, and the Campbells, and the Wilsons, whose names have been renowned in the service of their country; and every friend of foreign missions is expecting to hear of Dr. M. Simpson Culbertson, Henry R. Wilson, Ashbel Green Simonton, and Oliver M. Green, and many more whose names have been conspicuous as heralds of the cross in heathen or in papal lands; but I forbear. Patient as you are, I will tax your patience no further, but, thanking you for your very kind attention, allow me to give place to my very distinguished brother, Rev. Dr. Paxton, of Princeton Theological Seminary, who is so much more capable of rewarding your very considerate and courteous attention.



OUR REPRESENTATIVES

ON

THE FOREIGN FIELD.

By Rev. GEORGE NORCROSS, D. D.

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world."—Mat. xxviii : 19–20. (Revised Version.)

PREFATORY NOTE.

TO the writer of these sketches has been assigned the very general topic of "The Influence of Our Presbytery Beyond Its Bounds." The breadth of the subject is so great that only a very general sketch of men and things in our own land has seemed possible, but a larger liberty has been practiced in dealing with the foreign field. Here, though numbers were respectable, they were not overwhelming.

In one sense it can truly be said of our fathers, "Their line is gone out through all the earth, and their words to the end of the world." Our ministers and people were among the first in this land to lay to heart the condition of the heathen world, and, though the fields at home were wide and inviting, not a few of our brethren have felt impelled to go "far hence unto the Gentiles." Our representatives may be found on many different and widely-separated mission fields. We have long aspired to be a mission church, and no one will begrudge the space and attention which our foreign missionaries receive in this Centennial Memorial.

It is possible that some of the early missionaries from this region may have been overlooked in preparing these sketches, though no such slight has been intended. The most careful inquiry has been made among our ministers, some whom have recently passed away, but no persons were named as having a right to honorable mention in this list of consecrated men and women, other than those whose lives are here sketched.

Our church had no separate Board of Foreign Missions until about the time of the division of the church in 1837. The first representatives from this region in the foreign work were under the care of the American Board. The writer wishes in this public way to acknowledge the courtesy of the present officials of that board in giving all the information in their power respecting these early missionaries.

It was at one time intended to have prepared short sketches of our living representatives on the foreign field, but the consideration that they are already mentioned in the history of the Presbytery in the first volume of this work, and the desire to make this volume of biography strictly a memorial of the past has controlled in this matter.

They are, however, such a goodly company, so respectable in number, so distinguished for ability, and so faithful in service that it is with reluctance the telling of their story is left to historians of the next centennial.

G. N.

CARLISLE, *July 5, 1890.*

OUR REPRESENTATIVES ON THE FOREIGN FIELD.

By Rev. George Norcross, D. D.

Rev. James Holmes, D. D.

THE subject of this sketch was born in Carlisle, Pa., August 21, 1801. He was the son of Abraham and Rebekah (Weakley) Holmes. At the age of three years he was left fatherless; but his mother afterwards married a very worthy christian gentleman, Mr. Andrew Boden. Mr. Holmes had expressed a desire that his son should receive a liberal education and had left him a patrimony sufficient to carry out his wishes. Besides the lad was peculiarly blest in his mother, who was a woman of superior gifts and devoted piety. Her son might seem wayward and thoughtless, but she had only one aim and expectation for him, he must be trained up for usefulness and heaven.

His preparation for college was made at Hopewell Academy, near Newburg, and in the grammar school connected with Dickinson College. He entered Princeton College in 1820, and spent about a year there, while Dr. Ashbel Green was president. Soon after entering college he was hopefully converted in a revival of religion, and, with several of his companions, he professed his faith in Christ. On September 11, 1820, he was enrolled as a member of the First Presbyterian church in Princeton, and the following Sabbath came for the first time to the Lord's table. Rev. George S. Woodhull was then the pastor in charge of that venerable church.

After spending one year at Princeton he returned to Carlisle to pursue his studies in Dickinson College, which about that time was quickened into new life by the accession of Rev. John M. Mason, D. D., to its presidency. To the prestige of Dr. Mason's name, than which there was nothing greater in the American church of that day, there was added the reputation of a very strong faculty which he was able to bring with him.

It was under the presidency of this illustrious man that Mr. Holmes graduated in the class of 1823.

While in college his spirit of devotion was conspicuous. An interesting revival of religion commenced in a prayer meeting in his room. About this time we find this entry in his diary: "December 5, 1822. This day has been appointed by the Synod of Philadelphia as a day of fasting and prayer that God would pour out the refreshing influences of His Spirit on all their churches. Forever blessed be His name for what He has already done for the college and this borough. Already about fifteen of the precious students are rejoicing in the hope of the gospel and as many more are under anxiety of mind. Anxious meetings are held in my room every Tuesday and Thursday evening and appear to be remarkably blest."

Among his fellow students and classmates at Carlisle were Rev. John C. Young, D. D., Rev. Geo. W. Bethune, D. D., Rev. Erskine Mason, D. D., Rev. John G. Morris, D. D., Rev. John Holmes Agnew, D. D., Bishop McCoskry, of Michigan, and Prof. Alfred Armstrong. Among his associates afterwards at Princeton Seminary were the Rev. Drs. Edward N. Kirk, John W. Nevin, Geo. W. Bethune, Job F. Halsey and James Wood, all of whom became conspicuous in the American church. Of many of these he delighted to give pleasant reminiscences, and for all his early friends he ever retained an ardent affection.

Soon after graduating Mr. Holmes had a severe attack of typhus fever, and for weeks no hope of his recovery was entertained. A very interesting account of his spiritual exercises during these weeks was kept by his pastor, Dr. Duffield. This record evinces the strong faith and cheerful hope which marked his early piety. When supposed to be dying he would frequently say, "I can talk but little; can hardly think; but do tell me of the love of Jesus." "All is well." "When somewhat revived he inquired about the state of the congregation. I told him I was to hold a meeting that day in the country for inquirers. After expressing his joy, he caught my hand and said, 'Do not stay with me. Go do your Master's work!'"

After another visit Dr. Duffield writes, "I saw my dear dying friend. He seemed to be in ecstasy. When speaking of the blessed meeting of saints in heaven, he called for the hymn book and turned to the 675th of Dobell's collection and requested me to read. 'Oh how delightful!' said he. 'Soon, very soon I may be there. Christ is all. Heaven without Christ would not be heaven.'"

Contrary to the expectations of physicians and friends, Mr. Holmes recovered from this protracted illness, but with a shattered constitution. In January, 1824, he entered the Theological Seminary in Princeton, N. J., but he was in no condition to do the regular work of his class. The fever had left him in such a weak state of health that he was advised and induced to abandon his studies before he had completed half the course. This conclusion was reached with great reluctance, and only when he was assured by his medical advisers that his only hope of ultimate recovery was in the complete cessation from study. Of his distress when the announcement was made to him, he makes the following note in his diary: "How short-sighted is man! He knows not what a day may bring forth. Little did I think that in a moment the death blow was to be given to all my earthly hopes Scarcely for one moment for four years had I thought of relinquishing my beloved pursuit. Every feeling had become enlisted, and at the moment of this sad disclosure my heart sank, and my mental powers underwent a temporary suspension."

Soon after this his attention was turned to the needs of the Chickasaw Indians, among whom the Synod of South Carolina and Georgia had begun a mission as early as 1821. On the 17th of December, 1827, this mission was transferred to the American Board. The Chickasaws were then living in northern Mississippi, and there was a call for teachers to carry to them the very elements of a christain civilization. As he seemed shut out from engaging in the work of the ministry in the ordinary way, and yet was still glowing with love for his Master and a desire to win souls for him, Mr. Holmes accepted the call to this field, and in August, 1824, went out as an humble lay missionary to these Indians.

He was now in the twenty-third year of his age, and in his diary we have a clear view of his purpose and motives. He expresses the keenness of his sorrow in leaving his mother and the loved home of his childhood ; but he had tried to count the cost. and he was ready to go where the providence of God seemed to lead the way.

Under date August 19, 1824, he writes in his diary, "Left Carlisle this morning for Mississippi. Our caravan is composed of four persons, two licensed preachers, one Chickasaw Indian and myself. How great has been God's goodness to me! Certainly I should have sunk under my trials, had not the strength which he has promised been afforded. Although my friends are so dear to me, still I would not exchange my purpose of separating myself, perhaps forever, from all that I hold dear on earth, for a permanent situation in their very midst."

On his way to Mississippi, Mr. Holmes passed through Nashville, Tenn. The following extract from his diary gives a glimpse of at least one pleasant experience quite unlike the majority of his entries during that tiresome journey.

"October 21. Started this morning, after an early breakfast, in company with Mr. Campbell, to visit General Jackson. Met the General three miles this side the Hermitage and had a very pleasant ride on his return home. Had also the pleasure of meeting Generals Coffee and Cole.

"General Jackson was very attentive, showing us every curiosity about his happy retreat. His house, farm and improvements are all very beautiful. The furniture of the house combines neatness with simplicity. Among the various articles that have been presented to him as rewards of merit were two which particularly attracted my attention, one was a spy-glass which the immortal Washington carried through all the glorious battles which he fought, and another a case of pistols belonging to the same illustrious hero.

"The foulest aspersions have been cast upon the character of our good host and hostess. Both pay the greatest respect to religion, and give pretty satisfactory evidence of a change of heart. The general had very little conversation at dinner, but such as had an intimate connection with the subject of christian character.

"The Hermitage is situated twelve miles southeast of Nashville in a level and fertile country. No expense has been spared in the improvement both of house and farm. After spending four hours with the General we returned to Nashville, making twenty-four miles—a fine day."

After a long and tiresome journey on horseback he reached his destination November 9, 1824, and at once entered upon his work at Monroe, Mississippi. On the 11th he writes, "I made my first entrance into the school room alone. Spent some time in trying to instruct the children and in looking to God for his presence and blessing. I am deeply interested; I desire nothing on earth but to be useful." Through all that year he suffered much from throat trouble and ill-health, often thought his end was near, but he never failed to speak to those around him of the solemn realities of death, judgment and eternity.

During all these early years of missionary labor his diary affords ample evidence of a deep and earnest desire not only to do his whole duty toward his fellowmen, but to guard against spiritual pride, to cultivate holiness and to grow in grace. This passage from the entry made the night he reached Monroe may be taken as a fair expression of his spirit: "The burden of my desires is that every power of my soul may be sanctified."

The introspection and self-examination so constantly recurring in his spiritual exercises were perhaps peculiar to his times. Fasting was frequently resorted to by him as a means of grace, and prayer was the constant language of his spiritual life. Those who only knew him in his later years when his christian character had ripened into the most cheerful type of religious experience would hardly believe that he had ever gone through the deep waters whose marks are left on the pages of his early diary.

In April, 1825, he was ordained to the office of ruling elder in the church at Monroe, Miss. In August of the same year he returned to Pennsylvania on a visit in the interest of the the mission. This portion of his journal has unfortunately been lost. The following year, July 18, 1826, he was united in marriage to Miss Sarah A. VanWagenen, of Newark, N. J., an earnest, devoted christian, and a member of the circle of missionary workers in the Second church, Newark, known as the Ludlow Society, who were largely instrumental in the support of the Chickasaw Mission. Accompanied by a faithful friend, Miss Emeline Richmond, who was to be associated with them in their mission work, Mr. and Mrs. Holmes set out at once for their distant field of labor in a heavy barouche or "carry-all" as it was called.

At the end of six weeks they were met by missionaries already on the ground who had come beyond the borders of "the Nation" to welcome them. As the little company ascended a slight eminence from which they had their first view of the land lying in wickedness, they halted and sang:

> **"O'er the gloomy hills of darkness,**
> **Look my soul, be still and gaze."**

Of the privations of their mission life, our space will not admit more than an allusion, though Mr. Holmes' journal records touching instances of want and suffering.

Being one hundred miles from the "village" of Memphis, which was their source of supplies, their post-office, and the home of their physician, receiving but a meager support from the missionary society, being surrounded by an unsympathetic, ignorant and degraded people, the hardships of their lot find scarcely a parallel in the foreign missionary work of the present day. But they had counted the cost and they did not complain. They wrought patiently and prayfully, and they did not fail of their reward. Their labors were greatly blessed, and they had the joy of seeing many of these "sons of the forest" rejoicing in the faith of the gospel and going out to spread the story of the cross among their people.

From a memorandum respecting himself, furnished by Mr. Holmes in 1835, at the request of the American Board, we learn that he was licensed by the Presbytery of North Alabama, in Tuscumbia, in 1828. Unfortunately much of his diary has been destroyed, but in a fragment, July and August, 1829, which has been spared it is plainly intimated that quite a revival of religion was then in progress under his ministry. Among the inquirers he mentions whites, Indians and negroes.

Our space will only allow a short extract, but it is a fair sample of the rest. It is evidently the work of a Sabbath.

"August 9. I had scarcely entered my study this morning when, as usual, a number came to converse, who had come from five to twenty-five miles. Some evidently came burdend with a sense of guilt and anxious to know what they must do to be saved. An unusual number of Indians were present at preaching, and some that I had not seen before. In the morning preached from the parable of the sower, and in the evening from Luke xiv from 16th to the 23d verse inclusive. A gentleman from Hamilton, and another from the neighborhood of Columbus, Mississippi, attended public service to-day. For several weeks we have scarcely had a Sabbath without strangers in the congregation from Tennessee, Alabama or Mississippi, and we rejoice that persons from a distance do visit us, that they may behold what God hath wrought for the poor heathen. There are persons on every side waiting for an opportunity to converse with me when disengaged. My interpreter did remarkably well to-day. I hope in the great day of eternity it will appear that the word which was spoken resembled the seed that fell on good ground and which brought forth some an hundred, some fifty and some thirty fold. One may plant and another water, but it is God alone who can give the increase."

Shortly after this he brought his wife and children to the north, but he immediately returned to his work in the south. This return trip was made by the Ohio and Mississippi rivers, and there is a letter still in existence, and dated November 16, 1829, in which he recounts to his beloved wife his well-directed efforts to secure some proper observance of the Sabbath on a Mississippi steamboat. He had brought with him a quantity of tracts from Pittsburgh. These he distributed early Sabbath morning,, and he soon had the satisfaction of seeing most of the passengers, both on deck and in cabin, perusing these little leaflets. He goes on to say, "I am compelled to think that the majority of them read more on religious subjects yesterday than they have done in years."

Many interesting facts and incidents might be gathered from the diary and letters of Mr. Holmes while a missionary among the Indians; but our space forbids. Here is a curious testimony on the subject of temperance. In a letter to the American Board he says, "I am informed that it is very common for the full Indians to purchase coffee, sugar and flour, in the stores on the borders of the nation, and no whisky. This last article appears, by common consent, to have been banished from the nation. We have not seen an intoxicated Indian during the past year."

But it was not long after this before he records a lamentable change. The reason for this change may be inferred from the following extract. The letter seems to have been written in the latter part of 1830. Mr. Holmes says, "It is true, that since I have known the Chickasaw nation, there has not been a time which I can recollect, to be compared with the present for dissipation. Before their own laws were abrogated, and a christian code given in their place, there was a heavy penalty for vending a drop of whisky in the nation; and in consequence of this salutary law, they were the most temperate people I have known. We have lived here many months together without seeing a single individual intoxicated. But now multitudes of men and women, whenever they get a few dollars, are off with their kegs and pack-horses to the nearest village, and return with their poison to retail it at seventy-five cents and upwards per quart."

We may catch a glimpse of some of his trials from this source in the following entry in his diary: "August 11, 1829. At an early hour set out with my interpreter to visit the Indians. Had an opportunity of publishing the gospel to a considerable number who never before heard it. Hoped that we should be able to do much around the Council House, but in this we were disappointed. A large quantity of whisky had been brought in, which threatens to do much mischief. A multitude of the Indians are drunk and fighting like madmen."

The preaching of the word to the heathen for the first time produces some very singular effects. A striking illustration of this may be taken from his diary: "While preaching to-day was interrupted by a tall young stranger, an Indian, who had never attended service before. He listened with evident agitation for a short time when he rose and said, 'Stop! we must not hear that word. I have heard of it and I feel that since I have heard of it I will be punished for my bad. But if we do not know, you must not tell us.' He then hastily took his departure, and has not been heard of since. We must proclaim the truth whether they hear or forbear."

In 1833, when the Indians were removed beyond the Mississippi river, Mr. Holmes saw it plainly his duty, on account of his own health, and especially that of his wife, to give up the mission work. With Rev. Hugh Wilson, a fellow missionary, Mr. Holmes and family, including Miss Richmond, came to Tipton county, Tenn., bringing with them thirty Indian youths whom they hoped to train for future usefulness. These were soon recalled by their tribe, and the missionaries, after spending one year at Portersville, Tenn., settled at "The Mountain," where Mr. Holmes founded an academy which for many years was the most noted institution of learning in West Tennessee. Mt. Carmel church was organized in his house in 1834, and in connection with the labors of other good men, an influence for good has gone, and still goes out from this church and Mountain Academy, which bears the impress of these early labors, the extent of which only eternity will reveal. In 1847, the title of D. D. was conferred on him by Centre College Danville, Ky. Dr. John C. Young, then president, once said, "Never was man more worthy and never were honors more humbly worn."

The deserved honor in which Dr. Holmes was held by his fellow-citizens may be inferred from the following extract taken from a recent "History of Tennessee," by Hon. James Phelan, member of Congress from that district:

"A Tipton county institution, which exerted a beneficient influence upon the development of the western part of the state, was the Mountain Academy, founded by the Rev. James Holmes, of which it is chronicled that it was long noted as the best in West Tennessee, and hundreds of youths were instructed and trained there who became eminent as teachers and professional men. The name of James Holmes, D. D., is more intimately connected with West Tennessee as an educator and instructor of the young, both male and female, than perhaps any other man living."

The writer is indebted to one of his former pupils, Rev. R. R. Evans, for the following illustration of his wisdom and tact in discipline. He had but few rules, but one of these was a positive prohibition of all profane language. One day he was credibly informed that this rule had been broken by a certain young man. Just before the close of school on a Friday afternoon, when all the students were present, he delivered a most impressive and solemn lecture on the folly and sin of profanity. He then stated that one of the students had been reported to him as guilty of this offense, and as he had no doubt of the truth of the report, he would give that young man until Monday morning to come and confess his fault and promise compliance with the rule in the future. To this he added that unless this confession and promise were made by that time he would then dismiss the offender from the institution. The result was that by the appointed time four young men had called on him, confessed their fault and promised to obey the rule in the future.

At the request of his brethren and the churches, he was ordained an evangelist April 7, 1848, by Western District Presbytery, at Somersville, Tenn. Feeble health and a weak voice prevented his preaching often, but he was an acceptable preacher, and always an active, faithful, zealous worker in the Master's vineyard.

In 1849 he was elected to the presidency of West Tennessee College, Jackson, Tenn. Considering this a call to enlarged usefulness, he accepted the situation, leaving with much regret his beloved mountain home and carrying with him the love and respect of the community, who looked upon him more as father than friend. Soon after entering upon his labors in Jackson an extensive revival of religion was enjoyed, in which the college shared, so that at once he could engage in his favorite work of pointing souls to Christ. The institution prospered under his charge, and for eight years was the subject of his unwearied efforts and prayers, but when, in 1857, a call came for him to return to Tipton county and take charge of Tipton Female Seminary, the true heart turned to the home of former days with an earnest desire, and he removed to Covington in August of the same year. West Tennessee College, in Jackson, has since passed into the hands of the Baptists, by whom it is conducted with efficiency and success. The Tipton Female Seminary opened a new field of labor, but one for which Dr. Holmes was eminently qualified and fitted. Hundreds of young ladies were trained in this institution to adorn the various walks of life, and many were led by his godly life and influence to seek the better part and become in their turn teachers of others.

In 1867, increasing infirmities caused him to resign the charge of the seminary, his oldest son taking his place, which he still retains as principal of this flourishing institution. Dr. Holmes devoted his remaining years to visiting the bereaved and distressed, the prisoners in jail, the sick and afflicted of all classes and of every denomination, comforting saints and entreating sinners to repent and believe. This was his daily and delightful work. It was his habit, every day, to spend a season in his closet in meditation and prayer. For months before his death he seemed to realize that his end was near and was, if possible, more than ever engaged in efforts to do good to those around him, and in writing letters with regard to the spiritual interests of absent ones. During his last illness, which was softening of the brain, his mind often wandered, but even in delirum his thoughts were of sacred things.

Sometimes he was warning those around him against error—again he would entreat sinners to come to Jesus. When most excited the sound of prayer always soothed him and he would point to the Bible saying, "Read some sweet words—God's words." When urged to try to sleep he would say, "Well! Good night! Asleep in Jesus?" After three weeks of suffering he did fall asleep in the arms of the Saviour he loved so well; and he passed away so gently, his family scarcely knew when the spirit took its flight.

His death was the first broken link in the happy family circle where the wedded love of nearly fifty years had never lost its lover-like freshness, and into which, through all the circumstances in which they were placed, death was never allowed to come. His beloved and faithful wife was reunited to him in 1886, in that home where they shall go out no more forever.

Their seven children survive them. The sons are ruling elders in the church in different states, and all his family are members of the family of Christ.

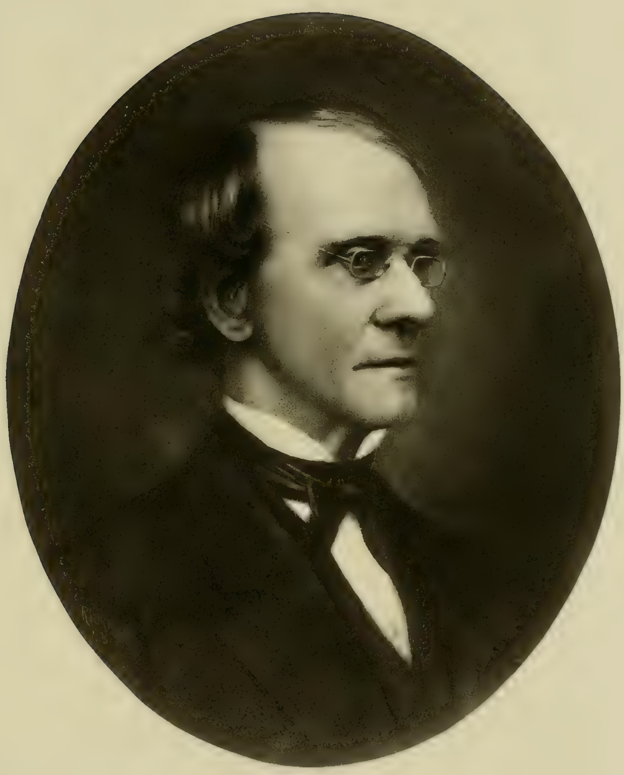
Dr. Holmes was honored and loved by all who knew him. He was eminently "diligent in business, fervent in spirit, serving the Lord," at all times and in all places seeking opportunities of doing good. Prompt, punctual and faithful, his memory and influence will long remain. Surely many in the last great day will arise and called him blessed, and a starry crown will he gratefully lay at his Saviour's feet.

Rev. Henry Rowan Wilson, Jr., M. D., D. D.

This able and faithful servant of Christ was the son of a Presbyterian minister of the same name, well-known in his day as a man of fine scholarship and wide influence, an interesting sketch of whose life may be found in another part of this volume. His mother, Elizabeth (Brown) Wilson, was a woman of superior worth.

Dr. Wilson, the younger, was born at Bellefonte, Pa., June 10, 1808. When in 1809 his father was elected to a professorship in Dickinson College, the family removed to Carlisle. Dr. Wilson used to tell it as a tradition of that early day that he made the journey from Bellefonte to Carlisle on horse-back, being carried on a pillow before his father. Within the walls of this institution the subject of this sketch spent some of his earlier years, as it was then the custom for the president and one of the professors to reside in the college building to preserve order among the students.

Young Wilson commenced his academical course at Dickinson College during Dr..John M. Mason's administration, but the institution being in a declining state he was sent to Jefferson College, where he entered at the age of sixteen, and graduated in 1828. Not being pious when he left college, he made choice of the profession of medicine, and prosecuted his studies



H R Wilson

under the direction of Dr. William Rankin of Shippensburg, Pa., where his father was pastor at the time. Thus he pursued his studies in private for about one year, when he enrolled himself, October 31, 1829, as a student in the Medical Department of the University of Pennsylvania, and spent the winter in Philadelphia. According to the custom of that day, he was now prepared to begin the practice of his chosen profession; but the Lord had other plans for him and he was destined to find a wide and varied sphere of usefulness in the sacred office of the gospel ministry.

In his early youth he had been somewhat inclined to wild and reckless courses; but when he returned home in the spring from the university a great change came over his life. There is a tradition that his conversion was attributed at that time to the believing importunate prayers of his father. It is said that this man of God was often heard in the night watches entreating a covenant-keeping God for the soul of his child. The story is told that it was a time of deep religious interest in the churches of this region. Dr. DeWitt, of Harrisburg, was assisting his father at a protracted meeting. The anxious father besought his brother in the ministry to speak to his son on the subject of religion. At first the high-spirited and wayward young man took offense and left the house in displeasure; but returning late at night, he overheard his father and Dr. DeWitt engaged in fervent prayer for his conversion. His heart was touched and deep conviction of sin took hold of him.

Whether this tradition is in strict accord with the facts or not, at all events, near the close of the first year in the university, he experienced a marked quickening in his religious life, he became hopefully converted, and, on profession of his faith in Christ, was admitted, May 1, 1830, to the full communion of the church in Shippensburg. Of him it could be truly said, "Old things are passed away; behold, all things are become new." Life began to have a new meaning. He began to feel an irresistible desire to tell the story of the cross to others, and to devote himself in some special way to the service of his new-found master. So clear was his conviction of duty and so strong his desire to preach the gospel, that he at once abandoned all idea of practicing medicine, for which he was now prepared, and devoted himself to the study of theology. It was not that he disliked his chosen profession. To the end of his life he retained his respect for that profession and his interest in medical studies. But now to his fervent religious spirit the claims of eternity began to overshadow everything else; and, strongly impressed with the traditional belief of his people, that the functions of the sacred office can only be properly discharged by one thoroughly equipped for his work, he entered Princeton Theological Seminary, where he spent something more than two years in diligent study under the direction of Drs. Alexander, Miller and Hodge. It was while at Princeton that his attention was specially turned to the subject of foreign missions.

He was licensed by the Presbytery of Carlisle, October 4, 1832, at Gettysburg, and on the 16th of the same month he was ordained at Shippensburg as an evangelist, with a view to entering upon the work of foreign missions. The sermon was preached by Dr. William R. DeWitt, from the suggestive words: "As we have opportunity let us do good unto all men." Dr. Amos A. McGinley presided and offered the ordaining prayer, and Dr. Henry R. Wilson, his beloved father, then pastor of the church in which these interesting services were held, delivered the charge.

As this was before the regular organization of our foreign mission work as at present under the auspices of our own church, he offered himself to the American Board and was sent to "the Cherokees of the Arkansas," in the double capacity of missionary and physician. It is interesting to note that when Presbytery made the arrangements for his ordination the following action was taken: "Resolved that this Presbytery will pay to the American Board of Commissioners for Foreign Missions the sum necessary for the support of Mr. Henry R. Wilson, Jr., as a missionary among the Indians."

It was a time of faction, feud and turbulence among the Indians. They had but recently been removed from Georgia beyond the Mississippi. The region was one vast wilderness. The field of labor to which the young missionary was sent was two hundred miles distant from the nearest white family, and the journey thither involved no little hardship and privation.

Having spent one year among the Cherokees he was sent to the Choctaws, who at this time were removed from the State of Mississippi to the far west. Here, on the borders of Texas, the young missionary commenced his labors, single-handed and alone. There being no houses, no cultivation, no supplies of provisions to be had, he was obliged to build his own cabin, clear the ground, plant and cultivate his corn and potatoes on which to subsist. If the country was new and strange to the poor Indians, who had but recently explored for the first time this wild region, how much more so to the young missionary accustomed to all the refinements of the east.

His labors here were interrupted for one summer by a tour which he was instructed by the Board to make among the wild tribes of Indians living in the direction of the Rocky Mountains. This tour of exploration he was enabled to make under the protection of the United States troops, commanded by Gen. Leavenworth. On this expedition he was obliged to act as surgeon, in consequence of the sickness and mortality which prevailed among the troops.

After Mr. Wilson had spent about two years of laborious service on the frontier, he returned to the east, and, on October 20, 1834, was united in marriage to Miss Sarah Beatty. Mr. Wilson had chosen his bride from a family well known in the annals of the Presbyterian church. She was the daughter of Dr. Reading Beatty, who was a surgeon in the Revolutinary army, and an elder in the Newtown church in Bucks county, Pa. Her grandfather was Rev. Charles Beatty, who, in 1766, was "sent to the frontiers of the province" with Rev. George Duffield by the *Synod of New York and Philadelphia to explore the region, report the condition of the new settlements, and "preach for at least two months in those parts, and to do what else is best for the advancement of religion."

Miss Beatty was a lovely christian character, and she was quite willing to join her husband in his privations and toils to carry the gospel to the benighted children of the forest.

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*See Appendix A.

The wedding occurred at her brother's house at Bridge Point, a little village near Doylestown, Pa., and she was married by her brother-in-law and former pastor, Rev. Alexander Boyd, of Newtown, Pa. They started at once for their field of labor among the Choctaw Indians, where Mr. Wilson had been laboring for the last year.

In that day it was a long and tedious journey to the Indian Territory, but it was undertaken with brave and willing hearts. With his own hands Mr. Wilson built the house which sheltered his little household, having carried the glass for it many miles on horseback, His mission work was beset with discouragement; but it was not without the seal of the holy spirit upon it, and to the day of his death Dr. Wilson was accustomed to speak of it as a work signally blessed. Here months of self-denying labor were passed, a checkered scene of cloud and sunshine. Here finally was enacted one of the most pitiful chapters in all the history of modern missions, when the young missionary, after nursing and watching with his sick wife, was not only compelled to give her up to the fell destroyer, but to make the coffin, dig the grave, deck his loved one in her bridal dress,.and finally bury her with his own hands. The pathetic loneliness of this scene is unequaled in the long chapter of modern missionary sufferings and sacrifices.

It was no doubt largely owing to their exposure that Mrs. Wilson was attacked by the fever of the country. Her sickness was of short duration; but as she had been happy and contented in her work she was peculiarly serene and tranquil in her death. She constantly maintained the same sweet, gentle, patient submissive spirit which she possessed in health. Her last audible words were

> **"Jesus can make a dying bed**
> **Feel soft as downy pillows are."**

and she finally passed away July 15, 1835, without the struggle of a limb or the distortion of a feature.

Thus the young evangelist was left once more alone to bear the trials of missionary life, having to cook his own food, attend to his school and church which he had planted among the

Indians, preaching statedly to the troops at Fort Towson, and practicing medicine extensively among the Indians.

In this way he became the pioneer preacher of our church in Texas, preaching the first Presbyterian sermon in many localities. While a missionary among the Indians, he one day rode over into Texas, where a company of horsemen were gathered. When he approached the camp he was invited to "light." This done the next command was, "drink." He replied, "I never drink." Then came the invitation, "Have a game of cards." To this he responded, "I do not play cards." Then, with an oath, they asked what he did do. He modestly said, "I sometimes preach." Nothing daunted the horsemen said, "Then preach." Without a moment's hesitation the young minister mounted a box and preached the first Presbyterian sermon ever delivered in Texas.

In the summer of 1835. the mission among the Choctaws was reinforced by the arrival of Messrs. Wood, Byington and Kingsbury. It was a time of discussion in our church as to the best methods of conducting missionary operations. Mr. Wilson sympathized with those who favored a church organization for mission work in each denomination. This with other considerations prompted him to resign his connection with the American Board and offer his services to the Western Foreign Missionary Society of his own church. This society had been originally organized by the Synod of Pittsburgh in the month of November, 1831. After much debate, which was carried on for several years, this society was practically adopted by the General Assembly in 1837, and merged or changed into the Board of Foreign Missions of the Presbyterian Church. Mr. Wilson was in hearty sympathy with this movement, which finally resulted in our church's taking its foreign missionary work into its own hands.

In 1836 he returned to the east, and as the funds of the Western Missionary Society were low Mr. Wilson was prevailed upon to act as agent for one year before embarking for Hindoostan, to which field he had been assigned. His experience in missionary life had taught him the importance of medical knowledge, and so, in October, 1836, he matriculated again in the University of Pennsylvania and attended the lectures of another term in that thorough and popular institution. In view of his two years' regular study in the university and his constant practice of medicine at the mission stations, he received the degree of M. D. from the University of Pennsylvania, April 4, 1845, and was registered as practicing in India.

It was during this year's work that Mr. Wilson first became known to the church at large as an eloquent advocate of missions. The story of his own labors and sacrifices went before him and prepared all hearts to give him a sympathetic hearing. The enthusiastic unselfishness of his own consecration to the work of missions was manifested in his generous offer of $1,000 to the struggling cause when he was under appointment himself as a missionary for India. The offer was made in a great missionary meeting in Philadelphia. He called his proffered benefaction, "The whole of his worldly estate," and this was doubtless true. This donation was tendered in perfectly good faith, but it is believed that he was urged by the members of the Board to use the money in making his needed out-fit for India.

On August 31, 1837, Mr. Wilson was married a second time. His wife was Miss Sarah Elizabeth Little, daughter of *James and Elizabeth Little, of Winchester, Va.

Her father was for thirty years an honored ruling elder in the Presbyterian church of that place. She is represented by one who knew her well to have been an accomplished woman, who was "not only his wife, but his mate," in all those noble qualities of mind and spirit which distinguished her gifted husband. Shortly after their marriage they sailed for India with three other families. On their arrival in Calcutta, one of their party, Mrs. Morrison, was suddenly cut down by Asiatic

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*Mr. James Little died June 1, 1834. He was the father of seven children, all daughters, four of whom married Presbyterian ministers, viz: Rev. Henry R. Wilson, D. D., Rev. Henry Snyder, Prof. in Jefferson College, and afterwards in Hampden Sydney College, Va., Rev. H. A. Brown, of Charlotte county, Va., and his brother Rev. Fred. T. Brown, D. D., of Manasquan, New Jersey. Another daughter married a noble elder in the Presbyterian church of Winchester, Mr. N. Bent; another married a merchant, Mr. H. P. Ward, of the same place, and the seventh died in early womanhood.—(MS. letter of Rev. J. R. Graham, D. D., pastor of Presbyterian church, Winchester, Va.)

cholera. Others of the party were brought very low by this frightful epidemic. Mrs. Wilson was among the sufferers. For a time her life was despaired of. And it may be said, she never wholly recovered from this attack. As soon as they were able to move they began to make their way far up the Ganges. It was decided by the mission party that Mr. Wilson and his wife should establish a new station at Futteghur in the district of Furrukhabad. Here they found themselves face to face with a terrible famine which was devastating the entire province. A friend writes:

"Into his hands was given the dispensary and relief work among the famine-stricken masses. Each morning he preached to the crowds which assembled at the dispensary, then superintended the distribution of food, and, bringing into play his medical training, gave advice and medicine to the sick, as many as a thousand persons thus coming under his care at times in almshouse and hospital."

But this was only part of his labor in that far-away land. The Rev. Jesse M. Jamieson, D. D.,* who for many years was a missionary of our church in India has kindly furnished the following recollections of Dr. Wilson's work in that country:

"He in company with several other missionaries sailed from Newcastle, Del., on the 14th of October, 1837, and arrived in Calcutta the following April. It was decided that Brother Wilson should commence a station at Futteghur in Furrukhabad. On his way there he learned a pious physician, Dr. Madden, of Futtehpoor, had collected one hundred orphan children and that he was desirous to transfer them to the care of a missionary, together with property to the value of *Rs.*1000. Another earnest christian, Captain Wheeler, made the same offer to transfer twenty orphans he had supported in Futteghur. These offers Brother Wilson gladly accepted. His work was thus provided for before he reached the station to which he was appointed. He arrived at Futteghur the 3d of November,

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* Dr. Jamieson writes me, in a letter dated Monmouth, Illinois, January 16, 1888, "Newville is my birthplace and my mother is buried there. My grandfather, Rev. John Jamieson, preached there eight years from 1784 to 1792. He belonged to the Big Spring Presbytery (Associated Reformed). You might almost count me one of the missionaries who went out from the Carlisle Presbytery."

1838, feeling that God had in a wonderful manner prepared the way for him. For such a charge Brother Wilson was well adapted. During the seven years he remained in India he managed his orphan asylum with marked success. He had his orphans employed in making tents, weaving carpets, manufacturing saltpeter and engaged in other manual labor while out of school, thus making the asylum self-supporting. It was for both sexes, and, as they came to maturity, they intermarried and formed christian villages. Many of them became decided christians and preachers of the gospel. Brother Wilson had been for some time a missionary to our Indians before going to India, and was rather past the age for acquiring a foreign language when he arrived. He was more for action than for study, and never succeeded well as a preacher in the native language. He was like Dr. Duff in that respect. Both preached through interpreters. But in their own tongue both were eloquent ministers of the gospel, and both fitted to lead in every good cause. After seven years spent in India, Brother Wilson returned to this country on account of Mrs. Wilson's health, and never found the way open to return."

This is known to have been a great sorrow to them both. One of their devoted friends and admirers says, in a letter to *The Presbyterian*, after describing the great success of Mr. Wilson's work: "But in the midst of these abounding works on which both christian and native, God and man seemed to smile, and when there was opening before him a career that might satisfy the ambition of any man, Mrs. Wilson's health broke down, compelling a return to this country. I risk nothing in saying that to both it was like being turned back from the gates of Paradise, in the bitter sorrow it gave them."

But it can hardly be doubted that God had other plans for his servant, and that he shut up his way and hedged in his path with providences which practically compelled him to remain in this country and to play an important part in one of the most eventful periods in the history of the American church.

Mr. Wilson and his invalid wife left India the fall of 1845. They were advised to take this step by a consultation of physicians. They came home by the way of England and did not reach New York until October 4, 1846.

For a year after his return to this country, Mr. Wilson, expecting to resume his work in India, retained, as is customary, his connection with the Foreign Board and became well known to many of the churches as a "returned missionary." Then for about five years longer we find him acting as agent for the Board of Foreign Missions, still vainly hoping that he might be allowed to return with the bread of life to the hungry millions who throng the banks of the sacred Ganges. During all this time he visited the church widely and was in great demand as an ardent and interesting advocate of modern missions. He had a vivid imagination and was a truly eloquent speaker on this theme, which had laid hold of his inmost soul and which had now engrossed nearly fifteen years of his life in all the perils and privations of service at the front, and which received at least five years more of self-forgetting advocacy at home.

The year 1852 seems to have been a kind of turning point in his history. It was now a score of years since he had publicly consecrated himself to the work of missions among the heathen. He would still have gladly returned to India, but his way seemed hedged in. He was widely known and respected in the church. His friends were pleased this year when Washington College Pa., did herself the honor of enrolling him in the list of her doctors of divinity. This at least reminded him that he was no longer young. He felt that life was too short to be spent in vain regrets. He must set himself to do the work which lay ready to his hand. His Presbyterial connection was still in India, but his name was printed for the last time in 1852 as a member of the Presbytery of Furrukhabad. He had helped to organize that Presbytery in 1839, and it is almost pitiful to see how his heart clung to the scenes and the work where he had proposed to spend his days. But finally duty to himself seemed to require that his Presbyterial connection should be where Providence had ordered his lot, and in 1853 we find him enrolled in he Second Presbytery of Philadelphia, and principal of the Presbyterial Academy of Attleboro', Bucks county, Pa. During this year he acted as supply of the Bensalem church.

Perhaps we do not err in surmising that God may have had another lesson to teach the American church through his conspicuous example. It is sometimes hard for us to realize that our most urgent duty is near at hand, and that familiar and unromantic labor may yet be the most useful in the end. With all our patriotic fervor, it is still hard for us to understand that America is the great strategic point in the conquest of the world for Christ. No man believed in foreign missions more thoroughly than did Dr. Wilson, and few men of this generation have become more thoroughly absorbed in the evangelization of our own land. The best energies of twenty years of his life were given to the foreign work, and then, without losing his interest in that work, he ceased to be numbered in any way among the representatives of our church on the foreign field, and he enlisted in the less conspicuous position of a common toiler in the church at home.

In 1854 we find him enrolled in the Presbytery of West Jersey, and principal of a ladies' seminary, the Cohansey Institute, at Bridgeton, N. J. Here he also acted as stated supply of a neighboring church. In 1855 he removed to Sewicklyville, Pa., where he had charge of the Edgeworth Female Seminary, and also served as pastor of the Fairmount church, Allegheny. These relations continued until about 1860, when he resigned his charge, gave up the seminary and removed to Mansfield, Ohio. Shortly after this, in the summer of 1860, he purchased an interest in the Springfield Female Seminary and took possession in July, where he remained until July, 1865, when he sold out and retired from the institution. During the time he spent in Springfield he was in constant demand as a supply for the neighboring churches. Most of the time he had the regular charge of the Pleasant Valley church.

It was toward the close of his labors in Springfield that he was called to mourn the loss of his faithful companion, who entered into rest August 26, 1865. She had been in feeble health for a long time, and it was this fact which finally constrained him to give up his work in the seminary. Dr. Wilson never married again. For more than a score of years longer he held on his lonely and laborious way until his change came; but no one ever took the place of the mother of his children. Naturally of a tender and sympathetic disposition, and being fondly attached to his wife, when his help-meet fainted at his side, he felt himself unable to bear his burdens longer, and, when he saw that she would be called away, he had no heart for the accustomed routine of work in a ladies' seminary. It is not strange, therefore, that after her departure our friend sought to forget his sorrows in a change of work and of scene.

In the spring of 1866 he accepted the position of District Secretary of the Board of Domestic Missions, having his headquarters at St. Louis, Mo. This position he held for about four years. It brought him into very close relations with the Board of Church Extension, which was then located in the same city. The work of home missions has always been very closely related to the provident efforts of the mother church to shelter the houseless flocks which have been gathered in the wilderness. The Secretary of the Board of Church Extension was a man of large property and of most excellent spirit; but his own business became seriously involved, and it required all his attention.

In this emergency, Dr. Wilson, who was a member of the Board of Church Extension, was called to the helm. It is said that part of his own means had become involved in the financial embarrassment of his friend, and that with his natural disinteredness he urged that the interests of the Board should first be cared for, and that if any one must lose he preferred that the blow should fall on himself rather than on the church. It is but just to all parties to say that no blame attached to the retiring secretary, who has always enjoyed the confidence of the church. His brethren have always believed that his unhappy financial troubles were not so much his fault as his misfortune. The church did not lose a dollar, but her faithful servant, the former secretary, lost his all.

On March 8, 1869, Dr. Wilson was chosen secretary *pro tem.*, and on April 1, of the same year, he was elected "acting secretary" of the Board of Church Extension. After the re-union, at the first meeting of the re-organized Board of Church Erection, June 13, 1870, he was unanimously elected Corresponding Secretary. His office was now in the city of New York, and his field was the whole church. It is no exaggeration to say that Dr. Wilson had now found the work for which he was specially fitted. From this time to the end of his life he was absorbed in an enterprise of the church, to which he was peculiarly adapted, and in which he was both happy and useful. Thus he spent something more than seventeen years of his matured and consecrated life. Those who have examined most carefully into his plans and methods of church extension declare that he was eminently judicious and far-seeing in his conduct of this part of the "King's business." He confined himself very closely to his office, seldom taking any recreation except the daily trip from his quiet home in Elizabeth, N. J., to the mission house in the city. His two surviving children, a son and a daughter, were his constant companions, the one at home, and the other in the office. And so this faithful servant of Jesus Christ toiled on and ripened for glory. A vast and far-reaching work was done for the church and the Master he loved so much; and though his work was not carried on with any sound of trumpets, yet his monuments dot the whole territory of the American church, and his record is on high.

In view of his long and faithful service of the church the General Assembly of 1887, voted that as a suitable memorial of his life and work, "a fund of $50,000 be raised during the Centennial year to be added to the Manse fund, and to be designated the *Wilson Memorial Fund.*"

I shall attempt no elaborate estimate of Dr. Wilson's powers. Those who were most familiar with him felt that he was always equal to any emergency. He was a ready extempore speaker, and this is probably the reason that he very seldom prepared a written report of any of his speeches. It is a regret often expressed now that so few of his vivid and striking reminiscenses of missionary life were ever committed to the printed page.

But gifted and ready as he was in public discourse, prompt and prudent as he was in business enterprise, to those who knew him best his most distinguishing characteristic was a complete consecration to the service of the Master. He was willing to endure hardness as a good soldier of Jesus Christ, and though a leader of the sacramental host, he was ever ready to share the labors and risk the dangers of the rank and file.

Into his ears were poured the anxieties of many a struggling home missionary ready to faint under the burdens of his task, and such toilers always found him a sympathetic and helping friend. As the high priest of old, when he appeared before the Lord, bore on his symbolic breast-plate the name of every tribe in Israel, so our good brother bore on his heart before the great King the needs of every tribe in our American Zion. Dr. Gillespie has well said of him:

"His quick perception, clear judgment, tender sympathy, accurate business habits and patient industry qualified him in an unusual degree for the responsible duties of his important office, and gave him an assured position in the confidence and affection of the church at large."

In him the promise was fulfilled, "With long life will I satisfy him, and show him my salvation." A few years before his death he wrote: "Have never been out of employment a single day since I entered the ministry, and have never had to seek for a situation, and probably not lost six weeks from sickness in forty-seven years." But the end came at last, and on the 8th of June, 1886, he left the toiling service of earth and entered upon the more gladsome service of heaven.

The precious casket in which his deathless spirit had lived and labored was tenderly borne to Winchester, Va., and laid beside the remains of two of his children in the "Little lot," in the ancient graveyard, and there his sacred dust awaits the resurrection of the last great day.

*Rev. David Elliott Campbell.

A peculiar interest will always attach to the martyred missionaries who fell the victims of the Sepoy Rebellion in India during the year 1857. Among these, one of the most conspicuous was the subject of this sketch.

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*The writer of this sketch is largely indebted to "The Martyred Missionaries," by Rev. J. Johnson Walsh, sole surviving member of the Futtehgurh Mission of the Presbyterian church.

David Elliott Campbell was born of pious parents, near Mercersburg, Franklin county, Pa., on the 7th of June, 1825. His father was Mr. Caleb Boyles Campbell, who spent the later years of his life in the west, where he was an elder in the Presbyterian church. His mother's maiden name was Agnes McDowell Davidson, a truly pious woman, but of very frail and delicate constitution. Both of his parents were members of the Presbyterian church at Mercersburg, of which the Rev. David Elliott, D. D., was then the beloved pastor. Strongly attached to their minister, his parents gave the name of their pastor to their child, who was always called by his middle name, Elliott Campbell.

Shortly after the baptism of their child the parents removed to Delaware county, Ohio. Here this child of many prayers met with the irreparable loss of his mother, who departed this life April 1, 1828, before he was quite three years old. The loss of his mother at this tender age was not without its influence on all his subsequent life.

But little is now known of his early years, except that he resided with his father, part of the time in the State of Ohio, and afterwards in the State of Indiana, until November, 1841, when he entered the Preparatory Department of Hanover College, at South Hanover, Indiana. Here he remained only six months, when he was sent by his father to McConnellsburg, Pa., to reside with his uncle, Mr. Elias Davidson, who not only very kindly offered him a home in his family, but also furnished him the means of prosecuting his studies until he obtained a full collegiate education.

This step brought Mr. Campbell back to the scenes of his early life and into the midst of a wide circle of his relatives. It was indeed an epoch in his history, and he often spoke of it as the most delightful period of his existence He found in his uncle and aunt all the tenderness and love of parental affection. In a letter written only four months previous to his tragical death he refers to the scenes and memories of this happy home as follows:

"I can never forget the happy days I spent under your roof. I love to think of those days now gone forever, and to dwell upon the memory of my dear, dear aunt now in a far happier world. No, the sunny memories of my residence in McConnellsburg, will be the last to fade away, and if my God should spare me to a good old age hoary hairs will still find me in grateful remembrance of all my good uncle's and dear departed aunt's kindness to me when a boy in their midst."

From this happy home it was not far to Mercersburg, the seat of Marshall College, and here it was decided that young Campbell should pursue his studies. This was his native place and the home of a large circle of his maternal relatives. Few men are more delightfully situated during the time of college life than was he, and the years passed swiftly and profitably. In 1846 Mr. Campbell graduated with distinction taking the valedictory oration.

While at Mercersburg the young student was under the pastoral care of the amiable and judicious Rev. Thomas Creigh, D. D. Here it was that he was brought to decision in matters of religion. It was on the 25th of February, 1844, that he publicly made a profession of his faith in Jesus Christ and consecrated himself to his service. His name was then enrolled as a communicant in the Presbyterian church of Mercersburg. It was near this time that he devoted himself to the work of the gospel ministry.

On the 24th of August, 1846, he matriculated in the Western Theological Seminary at Allegheny, Pa., where he remained for a full course, and graduated May 9, 1849. His seminary, like his college, course seems to have been a prosperous one. He enjoyed the confidence and love of all his teachers and associates, and no one was surprised when it was announced that he seriously contemplated the foreign field as the scene of his life-work.

Mr. Campbell was taken under the care of the Presbytery of Allegheny, as a candidate for the gospel ministry, October 5, 1847. He was licensed to preach on June 21, 1848, and he was ordained to the full work of the ministry on June 5, 1850.

Having determined to devote his labors to the foreign field, he resolved to visit his father and family who were then residing in Iowa. After a pleasant visit with his friends, he set out again for the east. His father and step-sister accompanied him as far as Burlington, Iowa, on the Mississippi river. Here within about a mile of this town, on an elevated bluff oververlooking the river, and near an old oak tree, the father, brother, and sister, kneeled down and prayed. Here, with many tears they commended each other to the grace of God and parted never to meet again on earth.

Shortly after his return from this visit to his father in Iowa, and previous to his ordination, he formed the acquaintance of Miss Maria J. Bigham, a lovely christian character. She was at this time a teacher in a school for young ladies at West Liberty, Va. They were married at Steubenville, Ohio, on June 29, 1850, by her old friend and teacher, the Rev. Dr. C. C. Beatty.

We need not dwell on the tender farewells which always mark the departure of foreign missionaries. The last farewell meeting was held in New York city on the Sabbath evening previous to their departure. The venerable Dr. Arch. Alexander, of Princeton, was present and took part in these exercises, which were peculiarly tender and affecting.

They sailed on the 8th of August, from Boston, in the ship Argo, bound for Calcutta. They had for companions, quite a band of missionaries, all fired with a common enthusiasm. Among these were Mr. and Mrs. Fullerton, very dear friends of Mr. Campbell and his good wife.*

The voyage though very long, was pleasant. Their ship accommodations were good, their captain was a pious man, and their companions were agreeable. They were one hundred and forty-four days on the great deep, as they sailed around the Cape of Good Hope and made the long trip in a sailing vessel. They arrived at Calcutta on the 30th of December, 1850, and after a short stay there they left for Futtehgurh, which place they reached in February. Almost immediately Mr. Campbell began the study of the native languages, though he also devoted part of his time to teaching the boys of the city school in English. Some of his early impressions of the country may be gathered from an extract taken from one of his first letters home. He says:

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* Mrs. Martha W. Fullerton was the daughter of Rev. Robert White, who for twenty-six years was the pastor of the Faggs Manor Church, Chester county, Pa. She was the sister of Rev. Nathan Grier White, the pastor for many years of the church at McConnellsburg, Pa., where she was married by her brother July 9, 1850, to Rev. Robert S. Fullerton, of South Salem, Ohio. During the Sepoy Rebellion they were shut up in the Fort of Agra for a whole year.

"I am agreeably disappointed in the appearance of the country and other things. The schools are far more interesting than I expected. But the degredation of the people surpasses expectation. They seem to select that which is vilest and filthiest for their adoration, and their holiest men, the faquirs, are the most abominable creatures imaginable—as proud as Lucifer and as filthy as swine."

The peculiar perils which beset the children of missionaries have but seldom been so graphically expressed as in the following apt and telling words addressed to his wife's mother and brother. He is speaking of his little boy who afterwards was so mercifully preserved during the mutiny in which all the rest of the family perished:—

"Little Davidson has grown considerably since I introduced him to you, and all our missionary friends think that he is a very sweet and interesting child. Our friends at home are anxious about their children. But they know not the anxiety of the missionary to India about his. Heathenism is not only all about us, but in our house Our little D——— is nursed by a heathen. His native tongue will be Hindustani and in his tender years he will be susceptible to any bad impression which our servants may studiously endeavour to make upon him, for we are obliged to leave him with them the most of the day. Our anxiety, then, about his moral growth will be very great, to say nothing about his physical man, the native energy of which may be burnt up before we can get him out of this furnace. We can but pray that God, after we have discharged our duties toward our child, will preserve him from all deleterious influences, both of a moral and physical nature."

From almost the beginning of his life in India, Mr. Campbell suffered greatly from bronchitis, which had a very depressing influence on his spirits, and caused him much anxiety and distress to the very end of his life. To this was added other trials, one of which was the sickness and death of his dearly beloved aunt, Mrs. Cynthia B. Davidson, of McConnellsburg, who, in his own words, "was a mother" to him. His letters are full of tender acknowledgments as to his endless obligations to this dear aunt, of whom he says:—"She was not only kind to me, but, like a parent, she thought and was concerned about me wherever I went."

The Rev. Nathan Grier White, for many years the faithful pastor of the church at McConnellsburg, thus testifies to her motherly care of this nephew:—"Becoming a member of her family when about seventeen years of age, and at a period of life when the inexperience of youth greatly needs, as it then begins to appreciate, the benefits of wise counsel and wholesome advice, he found in his Aunt Cynthia one both qualified and willing to discharge the important duty. During the whole period of his collegiate and theological course of study, though only a part of the time could he be an inmate of her household, her anxious concern for his progress and welfare knew no abatement. And from the known interest she felt in the prosperity of the Redeemer's kingdom on earth, it is believed that her heart was filled with no common measure of joy when she learned that her beloved nephew—the son of her adoption—had not only given his heart to the Saviour, but had consecrated the future of his life on earth to the great work of preaching the gospel to the heathen."

It would be easy to quote many passages from the letters of Mr. Campbell evincing the strength and tenderness of his attachment for the friends he had left behind him in America. He deeply sympathized with the widowed mother and the lone brother of his gentle wife who were peculiarly bereaved by the departure of Mrs. Campbell for the work of missions in India. It would be pleasant to dwell on some of the letters of condolence which he sent back to his friends in America when sorrows great and strong had overtaken them; but time and space forbid.

Let us rather turn for a little to his life-work in India. His brother missionaries report that he devoted himself to the study of the languages and became very proficient both in the Urdu and the Hindu. Had his life been spared, he would probably, on account of his diseased throat, have given himself to the work of translation, for which he was well fitted. As it was he spent most of his time in teaching. He taught some both in the city and the cantonment schools. He was also very much interested in the school for the children of the native christians. He was laborious in teaching, as all his letters evince, and took the deepest interest in the welfare of his pupils. Owing to his bronchial affection, he was not able to engage very actively in bazar preaching, but as he had opportunity he sought to address smaller audiences of the people wherever they could be gathered. In the cooler season, when it was safe to travel, he went on preaching tours through the villages. His work was so early in the history of missions in that region of India that after one of these tours he writes: "Hitherto we have been traveling where none had gone before us. We have mostly had large and attentive audiences, and have distributed a great many tracts and portions of the word of God."

In the same letter he says: "As a general thing, we are heard patiently and attentively, particularly in villages which have not been previously visited. Sometimes, however, we are interrupted by clamors and opposition; but I have always found a sign, or, at most, a few words addressed to the offender, sufficient to produce silence. We preach in turn, relieving each other, our instruction varying according to the number and attention of our hearers. We have several times been encouraged to continue our labors for three hours at a time since we have been out, only desisting when we were too hoarse and too much fatigued to continue."

In the early part of 1856 Mr. Campbell visited the Hill Country for his health. He returned to Futtehgurgh in November greatly improved, having left behind little Davidson, whose health would not permit of his return. This dear child was confided to the care of Rev. W. J. Jay, one of the chaplains of India, and a very warm friend of the mission. To this seeming chance, but real Providence, the child owed his life, for when the final tragedy came he was far away in a place of safety.

On his return Mr. Campbell was appointed to take the oversight of the native christians to Burpore, and to preach only in the city of Furrukhabad; but he had scarcely entered on these labors when the mutiny broke out and all the mission work was arrested.

It was early in the spring of 1857 that the fiendish atrocities began which have burned into the memories of this century that reign of terror in India, the Sepoy Rebellion. The story need not be told here. We have neither space nor heart to repeat it. Imagine what it must have been to wait and live in such a state of torturing suspense as that which our missionaries then experienced. All the air was filled with awful rumors of murder and outrage, and every day seemed to bring the peril nearer.

In a letter dated May 20, 1857, Mr. Campbell says: "We have had a most distressing time of excitement, and apprehended danger here. On Saturday last our station was thrown into a state of the greatest alarm at hearing that the insurgents of Meerut and Delhi were on their way, and probably not far from this place." He tells how they spent the Sabbath, "expecting every moment to hear the guns of the insurgents, and be murdered in cold blood" with their little ones. And then he goes on to say, "It was a solemn hour—I never felt so near death, and a terrible death. My great anxiety was for Maria and the children, and I prayed God were it his will that our enemies should prevail over us, that our dear little children and my precious wife might *all* be struck down *before* me, then I could die in peace. I had such a horror of having anything fall into the hands of these sensual, devilish creatures that I would rather see all mine out of the world than left in their hands."

But the time for action soon came. As the insurgents pressed nearer the only escape for our missionaries seemed to be to take a boat and sail down the Ganges. The river would be full of peril, the heat would be insufferable, they might never reach a place of safety, but to remain where they were seemed certain death.

Very early on the morning of the 4th of June, after a night of great anxiety, they entered the boats for their sad journey down the Ganges. Others as well as the missionaries were fleeing from the deadly Sepoys. The party in all numbered one hundred and twenty-six souls, and was composed of almost every description of character. It is said that one was an avowed Deist, and others had lived like heathen.

The time to leave has come. They push off from the shore, and float down with the current, which carries them along at the rate of four miles an hour. We cannot dwell on the incidents of this anxious, awful trip. Occasionally their boats were fired into, they were robbed, they were blackmailed; finally the boat, on which the missionaries were, ran aground near an island owing to the low state of the water in the river. Here they were kept four days, and at last, when fired upon by the Sepoys, they left the boat, took to the land and tried to hide themselves in the tall grass.

Five days had been spent on the river. It was now nine days since they had started on this desperate flight. Escape seemed impossible. They were only five miles from Cawnpore. If they could only reach its English garrison! They heard the roar of artillery which announced to them that Sir Hugh Wheeler was besieged in his own entrenchments. They made repeated efforts to communicate with him, but met with disappointment each time. It was a mercy they did not succeed. As to this providence Dr. Walsh remarks: "Who that has heard of the massacre of that garrison—the butchery of the men—the separation of the women from their husbands—their reservation for a worse fate, and the crowning act of their being thrown, dead and dying, together into the well at Cawnpore, will not thank God that our dear friends were preserved from accomplishing the object they so much desired, and used so many fruitless efforts to secure."

But the end was not far distant. They were in the immediate neighborhood of that incarnation of brutality and treachery, Nana Sahib. This man had been a student in the English schools. He was a native of high rank and great wealth. He pretended to admire the ways of Christian civilization and to love the English people; but his career exposed the insincerity of his professions and the cruelty of his nature.

Believing that the end had come the missionaries called the company together for prayer. These last exercises were faithfully reported by the native Christians who were spared by the Sepoys and sent back to their homes. By them it was reported how Mr. Freeman opened the meeting by reading and expounding a portion of Scripture. Then a hymn was sung, but which one the natives could not report. After singing they all knelt down and Mr. Freeman led in prayer. Then another hymn was sung, and then all listened to Mr. Campbell, who endeavored to confirm the courage of all by inducing them to look unto Jesus, and to remember the crown of glory in store for all who are faithful unto death. The scene closes with another prayer, the last public one offered by any of this anxious group.

After the prayer meeting it was agreed to throw into the river all their weapons of defense. They were now ready to be offered up, and soon a boat load of Sepoys arrived and the party were made prisoners. They were taken over to the Cawnpore side, where they made known their character and peaceful occupations. They claimed that being merchants, planters, teachers and missionaries they ought not to be molested. Some few were disposed to let them go free; but others said, "No—take them to Nana Sahib, and let the unclean foreigners be rooted out." The more cruel sentiment prevailed.

The prisoners were now tied together two by two; husband and wife, brother and sister. Mr. Campbell, thus tied to his wife, carried in his arms his little boy, Willie, and a friend took his little daughter, Fannie. These were the only children belonging to the missionary party, and seem to have been general favorites.

The weary march is begun. But the want of proper rest, food and even water had greatly reduced the strength of the party, and their progress was slow. One of the party made a last effort to procure the release of the prisoners by the promise of a ransom of 300,000 rupees or $150,000. The Sepoy has an inordinate love of money, but the reply revealed a deeper passion: "It is blood we want and not money."

The last hope of escape was now taken away. They are helpless and their enemies are strong and cruel. Surrounded by their tormentors they stagger on. Finally, exhausted by anxiety and fasting, some declare they can go no further. A halt is made and the party surrounded by their Sepoy guard is permitted to remain all night

The next morning, it was the 13th of June, they reached the station. They were all shut up for an hour in a house by themselves. What occurred in that house and during that hour none were left to testify. It was still early in the morning, only seven o'clock, when they were all marched out to the parade ground and ruthlessly shot. It is said that one hundred and twenty-six souls were thus butchered in cold blood.

Thus perished the Freeman's, the Campbell's, the Johnson's, the McMullin's and dear little Fannie and Willie Campbell. Others, indeed, fell with them; but these men and women in a peculiar sense died as martyrs for the cause of Christ. No thought of earthly gain had lured them from their western homes and brought them to this sultry clime. Their mission had been one of Christian sacrifice, and their record is on high. Their days of sin and sorrow are ended and God himself has wiped away all tears from their eyes, and the sore discipline and sharp trials of life are only remembered as a troubled dream when the night has passed away.

But one incident remains to be mentioned. It will no doubt occur to many a sympathetic heart to ask what became of the little boy they left in the Hill Country with the good English chaplain? In reply we may say, God took care of him. He was sent back to America in the care of a gentleman, one of our missionaries, Rev. Levi Janvier. He was tenderly welcomed by his widowed grandmother, Mrs. Bigham, of Millersburg, Ohio. As his mother's family were United Presbyterian he grew up as such.

Davidson Elliott Campbell was born in Futteghur, India, February 12, 1852. He lived to the years of maturity and was married September 2, 1879, in St. Louis, Missouri, to Miss Margaret Wallace, who, with two children, now resides in Monmouth, Ill. He had studied at Westminster College, New Wilmington, Pa., from which he graduated in 1871. He then studied theology one year at Allegheny, two in Xenia, Ohio, and one in the Free Church Hall in Edinburgh, Scotland. He was licensed April 21, 1874, spent fifteen months intinerating under the direction of the Home Board, organized a mission in Burlington, Iowa, and supplied it until July, 1877. Was ordained by Bloomington Presbytery, December 10, 1877, and installed pastor of Paxton Church, Ford county, Ill., where he labored until June 4, 1881. He was pastor in Putnam, Washington county, N. Y., from September 20, 1881, to October 20, 1884. Having exhibited unusual skill in the sacred languages and biblical exegesis he was elected professor of Hebrew and Old Testament literature in the U. P. Theological Seminary at Allegheny Pa. But his health began to fail, and so rapid was his decline, with quick consumption, that he was never installed in his professorship. He died at Monmouth, Illinois, August 15, 1885, * in the full hope of a blessed immortality. And so the gracious assurance was verified—"When my father and mother forsake me, then the Lord will take me up."

Rev. M. S. Culbertson, D. D.

Rev. Michael Simpson Culbertson, D. D., was the son of Joseph and Frances (Stuart) Culbertson. He was born in Chambersburg, January 18, 1819. In several sketches of Dr. Culbertson I find his name printed as Matthew Simpson, but I have the best of authority for saying that this is a mistake. He was named after General Michael Simpson, a relative of his mother.

The future missionary grew up much as other boys of his native place. He was quick and intelligent, but serious and moral, and his pious mother, who had dedicated him to God in his infancy, looked forward to his becoming not only a minister of the gospel, but a missionary of the cross. She took no pains to conceal the fact of this consecration of her eldest son. All her intimate friends were aware of it. Hence, when her old friend Judge Chambers, the member of Congress from that district, without her knowledge or that of any member of

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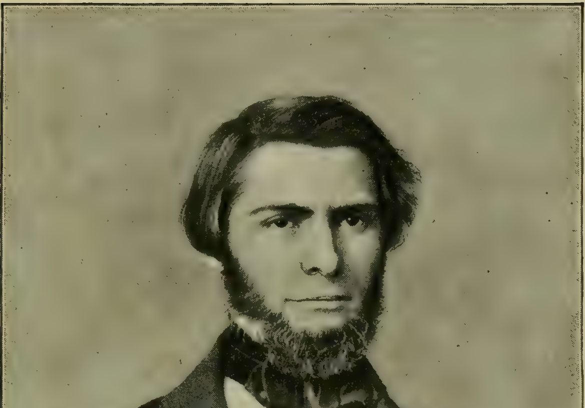
*I am indebted to Rev. James B. Scouller, D. D., of Newville, Pa., the Historian, of the U. P. Church, for most of the facts and dates in this sketch of the orphan boy who became Rev. Davidson Elliott Campbell.



M. S. Culbertson

SHANGHAI, CHINA.

the family, appointed her son to West Point, he said that he "was concerned to cross the wishes and prayers of such a devoted mother, but he felt that if God had work for him in that line—foreign missions—he was sure that he would in due time bring him into it from West Point or elsewhere."

This appointment provided for his education. He took the full course and graduated with high rank in the class of 1839. Among his classmates were Generals Halleck, Thomas, Ricketts, Ord and Canby. He was commissioned second lieutenant First artillery, and, in 1839–40, served on our northern frontier during the Canadian troubles of that time. It was during this first public service of his country that he made a profession of religion, and soon after he laid down the sword of the State that he might the better wield the sword of the Spirit.

He entered the theological seminary at Princeton, New Jersey, September, 1841. Here he also took the full course and graduated in 1844. He was licensed by the Presbytery of Carlisle in the same year, and soon after, May 29, he was ordained in his native town, by the same Presbytery, as a foreign missionary, with the expectation that he would go to China.

It was a great undertaking to go as a missionary to the other side of the globe forty years ago, far greater than now. Before sailing the young soldier of the cross was married to Miss Mary Dunlap, of Salem, New York, and thus cheered and encouraged he set out, with the blessing of the church, for the scene of his life work. It was on the 22d of June that Dr. and Mrs. Culbertson sailed for China. They went with the first band of missionaries sent out by the Presbyterian church to that country. They reached the "Flowery Land" on the 22d of October.

He began his work at Ningpo in 1845, and for six years this continued to be the field of his labor. Here a church was formed, the first Presbyterian church in China, and he became its pastor. In 1851 he was transferred to Shanghai, and here he was stricken down with cholera, and died August 25, 1862.

Thus he had spent seventeen years of faithful labor in this foreign clime, in the midst of its revolting paganism, that he might give the gospel to China. Like a brave soldier he fell upon the field of action, and forever consecrated China to the cause of his Master by the presence of his sacred dust, now mingled with the soil of the "Celestial Empire."

This is a mere outline of his devoted life, let us go back and survey it carefully that we may the better understand the secret forces which directed its energies, and catch something of the spirit which inspired it.

The student of heredity would here find an interesting field of study, and the christian discover another illustration of a mother's influence and consecrating power. The mother of Dr. Culbertson was a remarkable woman. In her veins flowed the blood of the royal Stuarts; but none set a lighter value than she on that petty distinction. To those who knew her best she was, indeed, in a higher sense, the daughter of a king. She was a devoted christian and quite in advance of her age in her zeal for missions. She had the honor of standing as a mother among the fathers of American missions. Her son had in his possession, at the time of his death, a precious memorial of her zeal and devotion. It was a paper, entitled, "The Female Missionary Society of Dauphin County." It begins with the statement, "We, members of the above society, enjoying the gospel ordinances of grace ourselves, feel it our duty to contribute our mites to aid in the laudable object of propagating the gospel of the Redeemer among those poor savage tribes who are perishing for lack of knowledge." At the foot of this document is the record that it was "drawn up and put in circulation by Miss Frances Stuart, April, 1810. This was the same year that the American Board was organized, and two years before the first missionary left America for a foreign shore.

At that time it was her earnest desire to devote herself to the work of missions, but when that seemed impossible, she religiously consecrated her first-born son to the cause, and from his earliest childhood she kept that object prominently before his view. No wonder that he was known among his comrades as a missionary boy. It was a memory of his boyhood, which he carried with him to the end of his life, that when the story came of the martyr deaths of Lyman and Munson, in Sumatra with the added horror that they had been eaten by the cannibals, his playmates gathered around him on the playground, with the appeal, half in defiance and half in dissuasion, "Now, Simpson, you won't be a missionary, will you?"

But who can estimate the power of a mother's consecration? Already had a presentment of his future destiny impressed itself on the mind of the thoughtful lad. But a power more potent still than even a mother's influence over the heart of the boy was at work. Like Hannah of old, she had lent her son to the Lord, and like Samuel he had been accepted; and subsequent events showed that no earthly power could divert that soul from the path marked out for him in the divine purpose.

Another lesson suggested by the career of Dr. Culbertson, is the constraining power of the love of Christ. To a worldly-minded person it would have seemed a very improbable thing, that the young cadet of West Point would ever become the missionary of the cross in that stagnant old empire which vainly attempted to shut itself in behind the Chinese wall.

Let us examine the record of young Culbertson at West Point, and see what are his prospects of promotion. His associates are the *elite* of the Republic, the picked men of the whole country. They are sent up by the several states to be trained in the great National military school for army officers. They are directly in the path of worldly promotion. Among them are Halleck and Hancock, McDowell and Magruder, Bragg and Beauregard, with a long list of others who bore a leading part on both sides, in that great National conflict so fresh in the memory of the American people. And now, what position does the future missionary occupy in comparison with these men of acknowledged genius in military affairs? A fact or two will give the answer.

In the progress of his course he was appointed drill-master, with the title of captain, and he also served for a time as professor of mathematics, at which time he must have been an instructor of the most successful military chieftain of modern times, General U. S. Grant himself. Fancy the future missionary instructing the leaders of the two great armies of the

North and South in the arts of attack and defense, and teaching them how to calculate the force and curves of projectiles.

But there is another fact still more significant. It was determined that two cadets should be chosen to be sent to France, at the Government expense, to complete their education in the military school which produced a Bonaparte. There was no higher honor at West Point than to be selected for this conspicuous privilege. Culbertson was the first selected, and obtained the suffrage of all the electors. The ambitious and worldly-wise would smile at the idea of such a youth as this becoming a preacher. What now has become of the prayers of that pious mother? They may seem to be lost, but they are not forgotten either in heaven or on earth. They are recorded on high, and they rest, like a mighty spell, on the heart of the young officer. He declines the honor of being a National delegate to the proud military school of France, because he is meditating service under the banner of the cross.

Dr. Culbertson was never able to tell exactly the time of his conversion. Serious in childhood, and circumspect in youth, there was no violent convulsion in his life when he decided to publicly confess Christ. He was serving as a lieutenant of artillery at the cantonment of Plattsburg, in northern New York, when he took up the cross, though it was still a year before he laid down the sword. From the date of his public profession he displayed the character of an active christian. Even in the academy at West Point he had earned the reputation of a peacemaker, and afterwards when in garrison with his regiment his meekness was proverbial.

But now the scene shifts to the venerable shades of Princeton. Books on artillery practice are replaced by the Hebrew Bible and the Greek Testament. The youthful soldier is preparing to unsheath the sword of the spirit in a pagan land. It was the testimony of Dr. Charles Hodge that Culbertson was among the foremost men in the seminary, and when at the close of his full course, he, with three others of his class, embarked for a foreign mission, another of the Professors, Dr. J. W. Alexander, singled him out and wrote of him in these terms: "One of the four, Culbertson, was an army officer, and highly honored at West Point. Chosen to go on some military mission to France."

Who will venture to assert that in declining that mission and accepting the embassy of Christ he was descending to a lower sphere! Of one thing we are certain, Dr. Culbertson never regrétted the step for himself. Dr. W. A. P. Martin, now president of the Imperial College at Pekin, tells us: "Only two days before his decease, when I alluded to the probability that he might have had a place among the prominent generals of the day if he had persisted in the profession of arms, he replied: 'There is not one among them with whom I would be willing to exchange. I tell you there is not a post of influence in the whole world like that of him who gives the gospel to China.'"

About the same time Mr. Burlingame said to him, "If you were at home you might be a major-general." "No doubt," he replied, "I might. Men I drilled are in that position. Among these are Generals Sherman, VanVliet, Towar, Thomas, Newton, Rosecrans; but," he added earnestly, "I would not change places with one of them. I consider that there is no post of influence on earth equal to that of the man who is permitted to give the word of God to 400,000,000 of his fellowmen."

And this was the great work of his life. In his funeral sermon, preached by Dr. Martin, I find this testimony: "He labored in connection with Dr. Bridgeman for several years, with assiduity and perseverance, in preparing a revised translation of the sacred scriptures in the Chinese language, a labor of love which he regarded as the great work of his life, and it was a source of special consolation to him, that just before his departure, God enabled him to complete it.

This is a monumental work and it will be his earthly memorial for ages. Dr. Martin describes him in the last years of his life as sitting in his study "with a native scribe on either hand busily engaged in tracing from his dictation those lines of Holy Writ, which the revolving cylinder press shall multiply by thousands, while wind and steam unite their forces in spreading them to the remotest parts of the empire."

In the midst of his labors as a missionary, he was repeatedly called into the service of the United States that he might act as interpreter and secretary to the American Legation in China. He thus served in 1853 under Mr. H. Marshall, in 1854 under Mr. Ward, and in 1861–62 under Mr. Burlingame.

Missionary life is subject to many strange vicissitudes. His work as translator required him to remove from Ningpo to Shanghai. He was residing in the latter city when it was threatened by the rebel army. He organized the American residents for defense, and assumed the place of a military commander. He had to drill citizens and sailors by day and visit the outposts by night. On his return to his quarters perhaps he would be called upon to translate the dispatches between Mr. Burlingame and the rebel general. During these peculiar experiences he wore the light dress sword which he had used as a cadet officer at West Point, and which he had kept as a memorial of his life there. In one sense he never lost his military tastes. He always seemed to think of himself as doing military service under the great Captain of our salvation. In his missionary work he was only storming one of the strongholds of the prince of darkness. This soldierly feeling was one of the reasons why he always took the deepest interest in his old army friends, and he always retained the warmest love for his *alma mater.* He attributed gratefully his perfect physical development to his training and discipline at West Point.

In a short sketch of his life in the New York *Times*, written by Rev. Dr. John Forsyth, for a time chaplain at West Point, I find the following testimony: "Of no man could it be more truly said, 'he was abundant in labors.' Besides his *opus magnum*, the translation of the Bible into Chinese, Dr. Culbertson published many smaller works in Chinese and English, which attest his abilities. his culture, and his zeal in the service of the Lord."

To what man is it permitted to do a grander work for time and for eternity? Since the day when Culbertson was ordained and consecrated to the work of missions in China, the Presbytery of Carlisle has sent many noble men and women to labor among the teeming millions of the "Celestial King-

John R. Agnew

PHOTOTYPE F. GUTEKUNST PHILADA

dom," but none who have been more conspicuous for unselfish devotion, untiring labor, and monumental results.

Rev. John Robinson Agnew.

This truly pious and excellent man was the second son of James and Elizabeth Findley Agnew, and was born at McConnellsburg, Fulton county, Pa., June 8, 1810.

Colonel James Agnew, the father of our subject, was a man of remarkable personality, and it was no common honor to be the child of such a father. If the reader will turn to his sketch in a former chapter, and study the strong outlines of his sterling character he will be able to appreciate the better the excellent qualities of his son. He was equally blest in the character of his mother, who was a woman of rare devotion, and though she died when he was only a few years old, he knew that she had consecrated him to God for the work of the gospel ministry, and the thought was an inspiration to him all his life.

Being of a studious disposition young Agnew was duly prepared for college in the Gettysburg Academy then under the care of Rev. Dr. McConaughy, the pastor of the church at that place, and afterwards the President of Washington College. The young student had the privilege of boarding in the family of the principal. From the academy he passed to Dickinson College, in the fall of 1826, and from that venerable institution he graduated in the class of 1829. He then spent a year and a half in Union Theological Seminary, Prince Edward county, Va., and entered Princeton Theological Seminary in the spring of 1831 continuing there for a like period.

After leaving the seminary he spent some time in teaching near Petersburg, Va. In explanation of this course I find a memorandum in his own handwriting in which he says, "I had always a very strong desire to enter the ministry, but feeling myself utterly unworthy of it, chose school teaching as next best, in preference to merchandising, medicine, law or anything else. My father was wealthy and could have helped me in various ways, had I chosen wealth or worldly position in preference to the ministry."

He was licensed to preach the gospel by the Presbytery of East Hanover in Virginia, April 24, 1834. His first public service as a preacher was as a missionary to the Choctaw Indians on the Red river. This work was on the extreme frontier of that day, on the borders of Texas. He began his work under no missionary organization and at his own expense. His cousin, Rev. Henry R. Wilson had preceded him two years in the Indian mission work, and it was in company with him and his estimable wife that Mr. Agnew made the long and tiresome trip to their mission station. In the summer of 1835 he took service under the care of the American Board, but was compelled the spring of the next year to quit the field because of bad health. The exposures of his work were too much for his delicate frame. To ride through malarial regions in the night to avoid the burning heat of the day, to ford rivers up to the neck in the water, to sleep in a hut through which he could see the stars in the night, and feel the rain and the snow falling on his bed, to live on the precarious provisions of an Indian's hospitality, though he were a chief, to sicken and burn with the malarial fever of the region, these were some of the common experiences of this early missionary of the cross from this region. It was indeed a very self-denying and hazardous work. "Here," in the language of one of his own family, "he sowed the seeds of disease which never left him."

During a very serious illness, which was brought on by his exposures, he was cared for as by a sister in the home of Mrs. Wright, an aunt of Rev. Dr. Benjamin M. Palmer of New Orleans. He always spoke of her with the deepest affection and gratitude, believing that to her assiduous care he owed his recovery.

His health having failed, he returned to the State of Pennsylvania and after preaching for a time as a supply he was called to become the pastor of the Harrisville and Scrubgrass churches, Venango county, Pa., and was ordained by the Presbytery of Allegheny, April 3, 1838, and installed as pastor of this charge, where he labored for nine years until the autumn of 1845, when he was compelled to desist from stated pastoral services on account of an affection of his throat and to seek a dissolution of his pastoral relation.

He then determined not to accept the pastorate of any other church and steadfastly adhered to this determination, though at different times solicited so to do, preferring to preach to vacant churches, and to the unorganized masses as he might find opportunity. To this course he felt impelled from necessity on account of the diseased condition of his throat. After 1846 he occupied numerous temporary positions as stated supply and in various other capacities, such as agent for Lafayette College, for the Board of Colportage at Pittsburgh, Pa., agent of Lincoln University, a professorship in Steubenville Female Seminary and as chaplain to the Penitentiary of Missouri, in all of which and other positions, he performed a large amount of ministerial and other forms of useful service.

While acting as professor of astronomy in Steubenville Seminary, he invented an ingenious set of sectional globes, celestial and terrestrial, combined with an orrery in such a manner that the three together conveyed more clearly and definitely to the mind of the student the movements of the heavenly bodies, than has perhaps been done by any similar arrangement.

The last years of his life, when he was laid aside from further service by reason of physical infirmities, were spent at Greencastle, Pa. He died February 3, 1888, in the seventy eighth year of his age.

Mr. Agnew was always conspicuous for his goodness. His life was a consecrated one. He was a man of strong unwavering faith, of simple scriptural piety, and of great earnestness and importunity in prayer. There was nothing morose in his principles or manner. He had great love for little children and they seemed instinctively to be drawn to him. With his young friends he was full of fun and frolic, and all his young relatives were devotedly attached to him.

It was pre-eminently true of him that he loved his religion, and his friends believe that he never was in the company of another person for an hour without speaking to that soul on the subject of personal piety. The zeal of his love for Christ and for the souls of men was with him a consuming passion. When supplying churches he did the work of a pastor so well that he always broke down in health under the strain. He was systematic and liberal in his charities, and when remonstrated with for being too profuse in his gifts his favorite answer was Matt. v: 42. "Give to him that asketh thee, and from that would borrow of thee turn not thou away."

He was married June 4, 1839, to Miss Harriet J. Agnew, daughter of Dr. Samuel Agnew, of Harrisburg, Pa., who, with an accomplished daughter, survives him. The late Samuel Agnew, of Philadelphia, the founder of the Presbyterian Historical Society, was his youngest brother.

Rev. Edmund McKinney.

Edmund McKinney was the son of Mordicai and Mary (Chambers) McKinney, and was born at Middlesex, in Cumberland county, Pa., on the 21st of April, 1815.* Both his parents were members of the Presbyterian church. He himself united with the First Presbyterian church of Harrisburg during a revival under the pastorate of Dr. William R. DeWitt, April 22, 1830, when he was just fifteen years of age. Almost immediately his thoughts were turned towards the gospel ministry. And a sister soon after marrying the Rev. William P. Alexander, who became a missionary to the Sandwich Islands, a permanent impression was made upon his mind leading him in the direction of the same kind of work. He pursued his classical studies in the Harrisburg Academy, and graduated from Washington College in 1835. He studied theology at Andover and Princeton seminaries. In October, 1837, he was licensed to preach by the Presbytery of Carlisle. He was ordained by the Presbytery of Erie, November 13, 1839. Up to 1843 he had labored in Clearfield county, at Warren, Petersburg and Monaghan, all in Pennsylvania. And now he became so pressed in spirit to carry out the purpose formed in boyhood that he offerred himself to the Board of Foreign Missions, and was appointed to go to China with the lamented Walter Lowrie. But domestic circumstances prevented the execution of this plan. But two years later the Board offered him an appointment among the Seminole Indians. On the 17th of July, 1738, he had married Teresa F., daughter of John Dennis, and now, with his wife and two children, he left a pleasant field of labor for a life among the western Indians. It was soon found, owing to the disturbed state of the Seminoles, impossible to establish a mission among them; and Mr. McKinney accepted an invitation to a position in Spencer Academy, an institution of learning in the Choctaw Nation. But the health of his family soon compelled him to seek a home further to the north, and he sought out a field among the Omahas and Otoes, in Nebraska, where he labored eight years. A serious bronchial affection drove him from this position, where his labors in planting a church and in translating parts of the Holy Scriptures still bear fruits. He then accepted the superintendency of public schools in Hillsboro', Ohio, which he resigned to become agent of Oxford Female College. From this position he went to take charge of White Water Presbyterial Academy. But restored health permitted his return to his favorite work of preaching, and he accepted a call to Montgomery and Somerset, near Cincinnati. Here he remained until the war of the rebellion came when he accepted the chaplaincy of the Ninth Pennsylvania cavalry. He followed the regiment through all its services to the close of the war, receiving many tokens of usefulness in this arduous position. Then he accepted an appointment under the Freedmen's Committee of the Presbyterian General Assembly, and was located at Clarksville, Tenn., where he remained eight years. Here he labored with acceptance among all classes, and with a success that is still gratefully acknowledged. He was for a time county superintendent of white schools. Family interests demanded his removal, and his next and last place of residence was Keyport, N. J. Here, in connection with his son, he assumed charge of the *Keyport Weekly*, and here, in the midst of his work, death found him. He died on the 23d of March, 1878, of pneumonia. Through a long and checkered and changeful career he had ever been active in promoting every good work, being specially active in advocating the cause of temperance. Before his fatal disease had assumed a serious form he expressed himself as not afraid of death.

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* For the principal facts in this sketch I am indebted to Rev. Joseph G. Symmes, D. D., of Cranberry, N. J., who prepared the obituary recorded in the archives of the Presbytery of Monmouth.

In his last days he had begun greatly to desire a return to his life-work. And feeling that his strength was sufficient he was turning his eyes to labor in the west. But the Master had higher service for him, and took him to himself. His widow and three children survive.

Mrs. William P. Alexander.

The maiden name of Mrs. Alexander was Mary Ann Mc Kinney, and she was the daughter of Mordicai and Mary (Chambers) McKinney, and the sister of Rev. Edmund McKinney, the missionary to the Indians. She was born at Wilmington, Delaware, January 10. 1810, but shortly after her birth the family removed to the Cumberland Valley and settled at Middlesex, near to Carlisle, Pa. It is not known to the writer when the family removed to Harrisburg, but they were residing there when, in May, 1824, Mary made a public profession of her faith in Christ, and united with the Presbyterian church then under the care of Rev. William R. DeWitt, and here she was married, October 25, 1831, to Rev. William Patterson Alexander, a native of Paris, Ky., and a student of Princeton Theological Seminary. On the 26th of November, 1831, she with her husband and seventeen other missionaries embarked at New Bedford, Mass., on the ship Averick bound for Honolulu, Sandwich Islands, where they arrived after a pleasant voyage, May 17, 1832. On these islands they remained as missionaries—going for a few months in 1833–4 to the Washington Islands to establish a new mission; but soon returning to the Sandwich Islands. They visited the United States in 1859, returning to their mission in March, 1860. In 1884, they visited Oakland, California, where several of their children resided, and at this place Mr. Alexander died August 13, 1884. After Mr. Alexander's death she returned to Haiku, Island of Maui, to be with her son-in-law, Hon. Henry B. Baldwin, where she died June 29, 1888.

She is spoken of as "a woman of high character, wise, calm, patient and faithful, steadfast and cheerful under many trials and burdens Her home is described as a model one, well remembered by all who entered it as a delightful place where christain graces were seen in constant exercise."

A G Simonton

Rev. Ashbel Green Simonton.

Rev. Ashbel Green Simonton was born in Dauphin county, Pa., January 20, 1833. He was a child of the covenant, being the youngest son of Dr. William Simonton, of West Hanover, Dauphin county, and Martha Snodgrass, who was the second daughter of Rev. James Snodgrass, for fifty-eight years pastor of the Hanover Presbyterian church.*

The father was a physician, and the son of a physician. He was a ruling elder in the Derry church, and for four years he represented his district in Congress. His mother was a daughter of the manse, a lady of refinement and unaffected piety. From both parents, therefore, the subject of this sketch inherited a dower of culture and devotion.

The very name which was conferred on the future missionary at his baptism, is a significant hint as to the principles and predilections of the parents, and we are told that it was given with the express hope that the child might some day become a "Dr. Green."

It was the natural ambition of such parents to give their son the advantages of a liberal education. He began his classical studies in the Harrisburg Academy. After two years preparatory study, he entered the College of New Jersey, where he took a full course, and was graduated in 1852. His scholarship and acquirements were much above the ordinary grade of of his class.

After spending some eighteen months in Mississippi, in charge of an academy of boys, he returned home to Harrisburg, in July, 1854, and entered upon the study of law.

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* Rev. James Snodgrass was one of the remarkable men of his times. He was very strict in his regard for the Sabbath, and insisted on its observance by others. In this and like matters he had gotten the illwill of some of his neighbors, especially some of the Germans, who were more lax in their notions about the observance of the Lord's day. The story is told that these last determined to annoy the parson by electing him constable, believing that he would not serve and would therefore have to pay a fine. But to their surprise the old gentlemen promptly came forward and was qualified in the ordinary form and had a deputy sworn in at the same time. The next day he sent the deputy over the whole neighborhood to warn his petty tormentors to move their fences back off the highways, which they had been infringing upon for years. We are told that the old minister sat on his porch and watched the enemy digging post holes most of that summer. But it has always been very hard to get the children of those men into the Presbyterian Church.

The following winter was a time of special religious interest among the churches in Harrisburg. He became deeply interested in the subject of personal salvation. The "breaking in of light" upon his soul was a gradual process, but in the spring he made a public and formal consecration of himself to the service of Christ.

It is not strange that these services suggested to his sensitive spirit the question of his duty to engage in the work of the gospel ministry. He has left his convictions on record in his journal: "My feelings in this respect have been remarkable. I was in baptism consecrated to this work, and through life the conviction has rested upon me that I was answerable for the vows assumed for me by my parents, and I have looked forward to the day when I should fulfil those vows. And what is stranger still, it has been one of the strongest wishes of the past three or four years that I might be fitted and called to preach the gospel. Another thing that has deepened this desire is the interest everywhere expressed in me, and the confident hope entertained that finally I would study for the ministry—at home, among friends, and even among comparative strangers. And now, if it seems to be my duty and privilege to fulfil these expectations, I will joyfully consent, and bless God that he has put such honor upon me."

The decisions to study theology was quickly made. In two weeks after his first communion season, which occurred May 6, 1855, he began the study of Hebrew, and he entered the theological seminary at Princeton early in September.

Here the cause of missions began to lay hold of him. A sermon by Dr. Charles Hodge on the duty of the church as a teacher made a deep impression on his mind. From this time his journal and letters began to show that it was, as he expressed it, "a matter to be taken into serious consideration whether, since most prefer to remain, it is not my duty to go."

By the time his seminary course was finished, though many ties bound him to the land of his birth, and tempting offers of useful and honorable employment on the home field were offerred him, he steadfastly set his face to the foreign work.

He was licensed to preach by the Carlisle Presbytery at Greencastle, April 14, 1858.

Having accidently injured his knee while taking exercise in the gymnasium, he was compelled to submit to a severe surgical operation that he might not lose the use of his knee for life. The operation proved successful, and he obtained a complete cure. His missionary interest suffered no abatement during his temporary interruption of study.

His attention had been turned to Brazil as a vast and needy field, and when, in October, 1858, he made his formal application to the Board for appointment as a foreign missionary, he made mention of Brazil as the country in which he was most deeply interested, but left the final decision of the question to the judgment of the Board. He was not insensible to the magnitude of the undertaking upon which he adventured.

There was no Protestant missionary in all that vast empire, and hitherto the Government, which was densely Papal in spirit, had refused toleration of the pure gospel.

The spirit in which he embarked on this great enterprise may be gathered from his own words: "What can one or two missionaries accomplish in an empire as large as the United States, and in a city nearly as large as Philadelphia? It will be a great trial of faith and patience. The work is so perfectly hopeless by mere human agency that they who undertake it must either find support by resting upon the power of God, or else despair."

The time fixed for his departure to Brazil was May, 1859, but so anxious was he to be about his life-work that he went on to New York and spent two months in the study of the Portuguese language. During this time he made frequent addresses among the churches on the claims and needs of Brazil.

He was ordained for his work by the Presbytery of Carlisle, April 14, 1859, at Harrisburg. On this occasion he preached a characteristic sermon from the words, "Come over into Macedonia and help us." It was published the following summer in the *Presbyterian Magazine*. The ordination sermon was preached by his uncle, the Rev. Dr. Snodgrass, of Goshen, N. Y., from the Rev. 14: 6—"The vision of the angel flying in the midst of heaven, and having the everlasting gospel to preach to every people." The discourse was worthy the theme and the occasion. The charge was delivered by the Rev. Dr. Thomas Creigh, and was tender, affectionate, and stimulating, to the young evangelist about to become the pioneer of the church in a distant and difficult field of labor. The solemn service closed with the missionary chant, "My soul is not at rest," which was a favorite with Mr. Simonton.

On June 18, 1859, he sailed from Baltimore in the merchant ship "Banshee," Captain Kane, for Rio de Janeiro, where he arrived on the 12th of August. He was very kindly received by some American merchants and others resident in the city to whom he had letters of introduction. He also made warm personal friends among the English families of the place. He never forgot the kindness of a few christians, who not only welcomed him to their little circle of congenial society, but helped to prepare the way for his work.

For some months he preached as opportunity offered to the English-speaking population, but labored among the seamen, visiting the port, and held frequent services on shipboard for their benefit. But he was not satisfied with anything short of reaching the native population, and to do this he must be master of the Portuguese language. To the acquisition of this necessary instrument for reaching the people he gave himself up with consuming zeal. He "saturated himself" with the literature of the country. He read whatever came within his reach, and studied the colloquial of the people on the streets, in the shops, and at the places of public resort. It is not strange that he made rapid progress. Men generally succeed who work with his enthusiasm and persistence.

Remembering that he had been sent out by the board as a pioneer, he began to explore the country, and made a careful study of all that fell under his eye. Wherever he went he distributed the Bible and religious tracts in the vernacular of the people. He was received more cordially than he had expected. He was gratified to find that the way seemed open for extensive operations. He had been impressed from the first with the vastness of the field; but he had not been so sure that it was "white already to the harvest."

Perhaps his first effort at formal teaching in the Portuguese language was the starting of a Bible class, Sabbath, May 19, 1861. He makes a note of it that it was at 3 o'clock in the afternoon. He says· "It was with some tremor that I awaited the hour. Two were present and seemed interested. I began with Matthew's gospel. The second Sabbath three were present; the third more, and on the fourth it was a most gladsome sight to see the room fill up with men and women waiting to be taught the word of God."

We cannot notice all the details of his early work in the great capital of Brazil. Suffice it to say that these labors culminated in the organization—January 12, 1862—of the first Protestant church in the kingdom, if we except some independent work which had been done by a Dr. Kalley, a Scotch minister, who, with no church, board or society behind him, had gathered some converts before this in Rio de Janeiro.

In the meantime others had come to his assistance. He no longer felt the loneliness and isolation of his position as the only Protestant missionary in the whole empire. His brother-in-law, Rev. Dr. Blackford and his wife had joined him, and leaving the mission in his charge he returned to this country. The feeble health of his mother was one motive for this step. She was soon called home to glory. On March the 19th, 1863, he was married to Miss Hellen Murdock, of Baltimore, and soon after he sailed with his wife for his chosen field of work.

On the first Sabbath after landing they were delighted to see the room in which the service was held crowded with attentive worshipers. The work continued to prosper and grow. His journal notes frequent additions to the church. Soon Dr. Blackford undertook a new mission under the very walls of the Romish University of Sao Paulo, and Brother Simonton girded himself to carry on the whole work in Rio de Janeiro.

June 19, 1864, he gratefully records the birth of a daughter—an event speedily followed by an overwhelming sorrow. Nine days days later his beloved wife passed beyond the sense of sight and left him stunned and almost broken-hearted. But let me quote his own words: "Just when my cup of earthly happiness was full, the chief source of my joy is taken from me. Every waking moment tells me of my loss. I feel a void which nothing can fill save God alone. Thanks to his name for access to him in prayer, and the assurance that he is my father and careth for me. * * * Thanks to him who died and rose again for the firm belief that these natural feelings, so wholly rebellious against what has happened, do not tell the whole truth—that there is a balm even for such wounds as these. Heaven is the home of the believer: it is my home."

His sister, Mrs. Blackford, took charge of his motherless babe, and he plunged into the manifold work of the mission. The lesson which he drew from his bereavement was, "The time is short—what thou doest, do quickly." He threw himself the more heartily into the work of winning souls. In November of that year he took a leading part in the establishment of the first Protestant newspaper ever printed in Brazil. It was called *The Evangelical Press.*

This new enterprise was launched in prayer, and has been greatly blessed to the good of his native Brazilians. But it added much to his labors. The greater part of the matter published in it was from his pen, then he preached three times a week in Portuguese and generally once in English.

In order to be nearer his work of editing and preaching he took a house in the heart of the city. The move was regretted by his friends as exposing him to the malarial influences of a large and not very clean city. But to their remonstrance he replied that foreign merchants lived in that part of the city for the purpose of trade; and that foreign missionaries ought to be equally brave and self-denying.

It was in this locality and wholly absorbed in his work that the last few months of his life were spent. The intensity of his application no doubt hastened the end. He worked, indeed, as though it were the afternoon of his little day and he heard the Master saying, "The night cometh."

Yet strange as it seems to us, he did not feel or see his danger, and he only stopped his untiring pen when physical prostration compelled him to desist. Then he started to make a visit at his brother-in-law's, thinking the little trip by steamer would work as an alterative and bring him out all right. He reached Sao Paulo, far from well, but even his friends did not apprehend any immediate danger. He had the attention of an American physician, a man of skill and of eminent piety, but it was all in vain. In a little more than a week it was all over, and the pioneer missionary of Brazil had fallen asleep in Jesus.

Mrs. Alexander L. Blackford.

The maiden name of Mrs. Blackford was Elizabeth W. Simonton, and she was born, September 4, 1822, in Dauphin county, Pa., being the sister of Rev. Ashbel Green Simonton, the missionary to Brazil, a sketch of whose life may be found in this volume.

While a pupil in the female seminary, at Newark, Delaware, she became a subject of renewing grace. Her experience was remarkably clear and decided, and her hope steadfast and unwavering. About the time her brother Ashbel Green was preparing to go to Brazil, she became acquainted with the Rev. Alexander L. Blackford, of Martin's Ferry, Ohio. Mr. Blackford being under appointment as a missionary to the same field, and anxious to enter it the following year, they were married in Harrisburg, Pa., March 8, 1860, and sailed soon afterward from Baltimore, Md., for Rio de Janeiro. They landed at that city, July 25, after a stormy passage of some ninety days, barely escaping shipwreck on the voyage. During the terrific violence of the winds and waves, heavy seas swept over the decks drenching their wearing apparel and bedding, and subjecting them not only to great discomfort, but to great peril for several days. Mr. Simonton knowing the time of their departure from the United States, and that the vessel was already overdue at Rio de Janeiro for six weeks or more naturally inferred that they had been lost at sea, and wrote to this effect to friends at home. But fortunately the friends at home knew better, as intelligence had come from them at the island of Barbadoes, where the ship stopped for supplies, and for an additional seaman to replace one of the crew who had lost his life by a fall from the rigging during the storm.

Mrs. Blackford was a faithful missionary and a true help-mate of her husband. Their station was for the most part at Sao Paulo, in the Province of the same name, though they spent some time at Rio de Janeiro. Being of a somewhat nervous temperment, her health suffered from the climate of Brazil. She was obliged to come home several times to recuperate, but her affections were with "her people" in her adopted country and field of labor.

Her mind was bright, quick and very active and observant. She loved the cause of Christ and was happy in efforts to promote it among the Brazilians. She had facility in becoming acquainted with all classes and used it wisely in endeavors to win their hearts to the Saviour. During her last few years on earth, she suffered from nervous disease and was thereby disqualified for active service in the Master's work. Her interest in the evangelization of Brazil to which she had devoted her energies for many years knew no abatement, and the rapidity with which the gospel spread and converts were multiplied gave her great joy.

For sometime previous to her decease, her strength gradually declined, and she peacefully passed within the veil on the 23d of March, 1879. Her remains were laid to rest in the Protestant Cemetery at Sao Paulo, Brazil, by the side of her brother Rev. Ashbel Green Simonton.

While this work was going through the press the Rev. Alexander Latimer Blackford, D. D., died May 14, 1890, at Atlanta, Ga., in the sixty-first year of his age. He was on his way to the General Assembly at Saratoga, as corresponding delegate from the Synod of the Presbyterian church of Brazil, of which body he was the Moderator. He was born in Jefferson county, Ohio, in 1829: graduated at Washington College, Pa., in 1856; at the Western Theological Seminary in 1859; and went to Brazil under the Foreign Board in 1860.

Oliver McClean Green.

Oliver McClean Green was born at Dickinson, Cumberland county, Pa., June 22, 1845. He was the youngest son of Mr. John T. Green, for many years an elder in the Dickinson church, and after his removal to Carlisle he was elected to the same

Affectionately Yours,
O. M. Green

office in the Second church, and on his return to Dickinson he resumed the same functions in his old home.

Oliver entered Princeton College in 1864, and graduated with the second honors of his class in June, 1867. In October of the same year he entered Princeton Theological Seminary. He accomplished his first year in the seminary without much difficulty, but his health failed about the middle of the second year and he was compelled to return home. In September, 1869, he was sufficiently recuperated to resume his studies, but wishing to do thorough work, he fell back one class. In the spring of 1870 he was licensed to preach by the Presbytery of Carlisle, after which he spent more than a year in home mission work in the coal region within the bounds of Lackawanna Presbytery, and greatly endeared himself to the people.

Hoping to benefit his health by a winter in the south, he entered the Theological Seminary at Columbia, South Carolina, in September, 1871, and graduated there the following May.

He had long been meditating his duty respecting foreign missions. It is believed that it was during this last year of theological study he fully decided to offer his services to the church for the foreign mission field. I was his pastor at the the time, and I well remember his opening the subject to me and asking my advice about the matter as we walked back and forth on the public square one balmy day in the spring of 1872. I very frankly told him my fears, and while I admitted that it was a question every man must decide for himself, I tried to persuade him, as a friend, not to undertake a work for which I felt sure he had not the physical constitution. I shall never forget the almost pitiful way in which he looked up and said pathetically, "Please do not say so, for my heart is set on it." "Then," said I, "my dear brother, may God help you, for I have not another word to say."

The argument which I used with him was this: No one who knew him doubted for a moment his natural gifts, and that he could easly stand in the front ranks of his class in college and seminary while his health lasted; but that he had already experienced the inconvenience of breaking down in his studies. I urged him that he had been barely able to finish his course owing to a naturally delicate constitution, and that if he should now undertake work in a foreign field like Japan, he would at once be confronted with a task as serious as anything he had attempted in his past course of study; for he must master the native language, and be able to use it with facility, or he would be inefficient as a teacher and preacher, and I told him as tenderly as I could that I did not believe that he had the physical constitution to endure this additional strain after all he had gone through in securing his equipment for the home field. I assured him that I had great hopes that he would be able to discharge the ordinary duties of a pastor in this country, and that with care and some change of field, he might even improve in health, that for myself I would frankly confess I had not the physical strength to undertake the foreign work with any hope of success.

I have already given his reply. I never tried again to dissuade him from his chosen task. It was arranged that the meeting of Presbytery when he should be ordained to the work of a foreign missionary should be held in Carlisle and in the church where his father was an elder and himself a member.

It was before that pulpit he knelt down and received from the Presbytery the solemn imposition of hands while with trembling voice Dr. Thomas H. Robinson pronounced over him the prayer of ordination. At his own request his pastor gave him the charge to be faithful unto death, and with much anxiety, but with our best wishes and many prayers, we sent him forth. This was in October, and the 15th of that month, having bade farewell to home and friends, he set out for Japan, where he arrived December 1, 1873.

He at once began the study of the difficult Japanese tongue, and made such progress that in eleven months he commenced preaching to the people. He was stated clerk of Presbytery, kept the minutes in both English and Japanese, and acted as interpreter for both Japanese and Americans nearly all the time he was in Japan. He made a number of translations of small commentaries and tracts. Being one of the first missionaries to the "Sunrise Kingdom," he took an active part in the organization of "The Church of Jesus Christ in Japan," which is the union organization through which all the different Presbyterian churches operate in that country. At first he was stationed at Yokahama, and afterwards at Tokio. His industry, fidelity, and amiability greatly endeared him to his co-laborers, the resident foreigners and the natives themselves.

In answer doubtless to his earnest prayers God spared his precious life until he was enabled to lay the foundations and to build much of the superstructure of our mission in the Sunrise Kingdom. But in the end the worst fears of his friends were realized and he was compelled to relinquish his work. He left Japan in July, 1880, and came home hoping to recruit his health, but as the event proved it was to receive his final and honorable discharge from the earthly warfare.

He found the old homestead sadly changed by the death of his gentle mother, who had passed away in the closing month of 1876. He visited among relatives and friends, but was only able to make a few public addresses. Many of us remember well the address which he made in the Second church of Carlisle one evening, and how he illustrated it by calling up a young Japanese then residing at Mt. Holly, and carrying on a conversation with him in the barbarous tongue of that peculiar people. How frail he seemed that night! And the end was not far off. All medical assistance proved of no avail, and after a lingering sickness he passed to his reward November 17, 1882. His friends and brethren laid his remains away tenderly by the side of his dear mother, and there they await the resurrection morn in the little churchyard at Dickinson, where his infant feet first sought the house of God. His memory will ever be dear to the hearts of his friends, while the record of his earthly labors is embalmed in the history of christian missions in Japan.

Perhaps I cannot do better in closing this very imperfect sketch than to give in full a characteristic letter from Mr. Green to his father. Two things are incidentally revealed in this letter—his own beautiful christian spirit and the trials to which our devoted missionaries are exposed. I have no doubt that the scene described in this letter shortened his life. The restive and factious spirit thus early reported has continued to a greater or less degree in Japan; and perhaps it will be a long time before the native church will settle down to the regular methods of an orderly church life. They are a mobile and somewhat fickle people, and the readiness with which they have accepted christianity will probably be equalled by the promptness with which they will improve upon it. However, the truth is mighty and will prevail. "The zeal of the Lord of hosts will perform this:"

TOKIO, *April* 16, 1880.

DEAR FATHER: The mail brought me a few days ago your letter written at L——'s. The news of W——'s very serious illness was startling but I felt confident in your judgment that he would eventually recover. A letter received from L—— later on the same day, told of his improved condition two weeks after you had written. I am very glad for all that and particularly for the news in your letter that Mr. Logan is able to preach again. Besides the cases you mentioned of old friends who have recently gone, the *Sentinel* contained notices of two or three more whom I knew. Death has harvest all the year round and is a tireless reaper. I wish we could all do as diligently the task set us, that of sowing the seeds of life, and wait pataiently for the harvest to come.

We have met with a considerable obstacle in our efforts to build up a church here. Probably it is only a seeming hindrance, and one that God will remove speedily. It is the strong spirit of insubordination and resistance to right shown by many of the young ministers and elders. Last week we held the regular April meeting of Chinkuwai (Presbytery). The session lasted from Tuesday morning 9 A. M. till Saturday 2 A. M. On Tuesday night there was no meeting. Four days and three nights we had an almost continual struggle by the Japanese against the rules of order and other more sacred things as I shall mention further on. The native churches now number twenty-one, the ordained ministers nine, and we foreign missionaries about fifteen. You can see where we are when it comes to a vote. At this meeting we came to the gulf that has been in view and dreaded for some time, the Japanese taking rank together on one side and the foreigners on the other.

What do you imagine the question was? At the beginning of our union all agreed to unite on the basis of the Confession of Faith, the articles of the Synod of Dort and the Catechisms The Japanese were fully informed as to the contents of these symbols, some of them in fact were taken through the Confession in course of theological study. To our great surprise, at the last autumn meeting of Presbytery, one young man got up and gave notice that at this meeting he would move to amend the Constitution and throw away the two symbols mentioned above. His motion was of course renewed this time and then the struggle began. Most of the foreigners stood manfully up for the truth. The Japanese disclaimed hostility to the substratum of the creed, (but their honesty here is a little doubted), and agreed that it was for the honor of the nation not to take a foreign creed and a foreign name. This argument expressed precisely the gist of the difficulty, that is, that they hate foreigners, are glad to get what is valuable from them, but make no acknowledgment of it. As to making a creed of their own it would be as wise a proceeding as to put W. L. into the pulpit to preach for his father next Sunday. After very long and hot debate the question was postponed till next autumn. So it must come up again. During the proceedings the Japanese members would not submit to be governed by the rules of order, but spoke as often and as vehemently as they pleased. Nor would they keep quiet when the Gicho (moderator), a Japanese, had given a decision against them. They made the good man's life miserable for four days.

But the last was the worst. There was so much time wasted in foolish wrangling that we had not finished our business at midnight on Friday and were compelled to remain in session. Very soon the youngest member of the body, a lad of nineteen or twenty, whom we have fed on milk and meat, nourishing him for years, said he had important business. He then made a charge that the union church is a mere name not a thing; that the foreign missionaries had purposely made confusion in the churches, were fighting against one another and in fact an evil agent in Japan. He wished to remedy this trouble. You may imagine how such a blow hurt us, all exhausted as we were with long and distressing labor, and now at one o'clock Saturday morning, the Japanese, a dozen or more, shouted "*do-i*," we approve. The foreigners could do nothing but deny the slander and ask the appointment of a committee to investigate the charge. This was agreed upon and the committee named. But some of the Japanese and the boy who made the accusation soon felt that they had gone too far and done wrong. Putting their heads together, they concluded to ask the Chinkuwai to blot out the charge from the minutes and dissolve the committee. To this the foreigners agreed. We ended proceedings with a good deal of crying and agitation on part of the Japanese, and sad hearts on part of the missionaries. Personally I was too much mixed up with it. I am English clerk, and besides acted as interpreter. To do these two duties at once for so great a length of time and amid such scenes was too much for me, and I ought not to have attempted it. My nervous strength was pretty well exhausted and I made rather a long speech or two against certain misrepresentations by the Japanese. I did nobody any wrong, I believe, saving my Master who commands peace. The sense of that fault is very painful, but if it makes me gentler and more Christlike, it is most welcome. We missionaries met yesterday and decided to talk privately to the leading Japanese, in the interval, trying to lead them to clearer light and a more generous policy. Pray for the church in Japan.

Affectionately your son,
O. M. Green.

APPENDIX A.

ORIGIN OF THE MISSIONARY TOUR OF REVS. CHARLES BEATTY AND GEORGE DUFFIELD TO THE DISTRESSED FRONTIER INHABITANTS AND THE INDIANS.

The origin of the movement seems to have been an action of "The Corporation for the Relief of Poor and Distressed Presbyterian Ministers." See Minutes of the Synod of New York and Philadelphia, May 23, 1763. A request from this "Corporation" was brought in and read, which was as follows:

"November 16, 1762. At a meeting of the Corporation in this city, it was agreed that the Board appoint some of their members to wait on the Synod at their next meeting, and in their name request that some missionaries be sent to preach to the distressed frontier inhabitants, and to report their distresses, and to let us know where new congregations are a forming, and what is necessary to be done to promote the spread of the gospel among them, and that they inform us what opportunities there may be of preaching the gospel to the Indian nations in their neighborhood.

"And it is agreed that the necessary expenses of these missionaries be paid by this Board, and that Messrs. John Meas, Dr. Redman, William Humphreys, George Bryans, Treat, Ewing, and the secretary, wait on the Synod and earnestly press them to grant this request."

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